Pacific School of Religion
Berkeley, Calif.

The Universalist Leader

Boston and Chicago

May 3, 1924

God Is Not Dead

GOD is not dead, or asleep, or on a journey. He does not vanish in the dark or in the confusion of the storm. There is much love working still in these hard, dark days. Courage and heroism never broke through and showed their greatness more clearly than now. Sacrifice, which is woven in the same warp with love, is moving like a radiant light everywhere through the storm. Faith in something still holds men and women to their hard tasks of endurance. All that Christ was and is still attracts the soul that sees it. He is still there, and some of us continue to feel our hearts burn with His presence, which is as indubitable a reality as is the rock-ribbed earth upon which we tread. What He needs is better organs to reveal Himself through, richer, truer, holier lives to show His love through, more finely organized personalities for His grace to break through into the world. He can not do His work without us. He can not preach without our lips, comfort without our help, heal without our hands, carry the truth without our feet, remove the shadow without our faith and effort. The invisible works through the visible, the unseen and eternal operates through little instruments like us!

Rufus M. Jones.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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—*From an Editorial in the Leader.*

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176 NEWBURY STREET, BOSTON
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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

THE NEW UNITED CHURCH

THE student groups of the colleges of the United States are talking union—that is union of all competing Christian student groups.

When it goes through, the Y. M. C. A., the Y. W. C. A., the Student Volunteers, the American Methodist Student Group and those of all other denominations will come together.

Some day, perhaps, in the united student group, a young man will rise up and say:

"Has not the time come for the new united free Church? If we leave it to the elders there are traditions, names, offices and trust funds in the way. With us there is nothing in the way. It is in the air. Let us do it.

"Let us take 'following Christ' as our only creed. Let us get together on a creed of action, not one of theory. Christ said, By this shall all men know that ye are my disciples if ye have love one to another. Christ gave us the two great commandments and the Golden Rule. Following Christ is creed enough.

"Let us make the new Church and the elders will come along."

Unforeseen, unpremeditated, instinctive, called forth to meet the crying need of a divided Christendom, a new Church will be born.

Are we preparing ourselves for it?

* *

REAL CHRISTIANITY IN JAPAN

CHRISTIANITY means something to the Japanese who accept it.

The *Trans-Pacific*, a Tokyo weekly, tells the story of seven young workmen who were employed in a pearl factory up to the time of the great earthquake. Discharged with seventy-six others because of the catastrophe, they resolved to work no longer in a business which caters to extravagance, but to work out their destiny in accordance with the principles of the Christian faith.

They took their savings, bought some type and a foot power printing press, and opened a card printing shop. There was work enough, as most printing offices had been destroyed.

Laboring night and day, they saved their money and decided to build a church.

When plans were drawn they found that the cost would be 3,000 yen, and they had but 1,500 yen.

Work was held up until a young carpenter, a follower of the famous Christian social worker Kagawa, heard of their plan and built the church for 1,500 yen.

On the first floor there is an office, printing shop, dining room and type-setting room. The second floor is used for sleeping rooms and studies, but is so arranged that on Sundays it can be converted into a hall for Christian services.

All of the seven young printers are unmarried and will move into the building as soon as it is dedicated.

We could point several morals from this simple, unadorned tale.

One might relate to honesty, another to industry, a third to generosity, a fourth to the application of the Golden Rule to industry, a fifth to snap judgment on other races, a sixth to taking contracts at half price, a seventh to the fact that more than one consideration enters into the matter of church architecture, and an eighth, ninth and tenth to the little touches of nobility which make the world kin.

* *

THE NEW "INDEPENDENT"

FOUNDED on Dec. 7, 1848, "to uphold a liberal standpoint in religious matters and to oppose the institution of slavery, the *Independent* has had seventy-five years of honorable history, with New York as headquarters.

Now it comes to Boston as one of the *Atlantic Monthly* publications. The new editors are Richard Ely Danielson and Christian A. Herter. They promise to hold to the fundamental tradition of the *Independent*, "tied to no party, obligated to no group or class."

They will present all sides of public questions, insisting only "that contributions meet the criteria of significance, intelligence and sincerity." Editorially they reserve the right to "discriminate."

They are going after the truth which lies beneath the mass of propaganda now being put forth.

They don't want to be "conservative and self-satisfied," or "irritable and irritating."

As an old friend of the old *Independent* we intend to read this new *Independent*, and we likewise advise our readers to take note of what is happening.

There is some blessed humor in the interesting first issue. And as we read it we feel like the dying

Englishman after the visit of the curate. To the watching attendants he looked up after the clergyman had gone and said, "Thank God, Pickwick will be out next week."

* *

THE UNIVERSALISTS AND CONGREGATIONALISTS

DR. DAN. F. BRADLEY of Cleveland writes us that "the approach of the All Souls Universalist Church of Cleveland, Ohio, and the Mayflower Congregational Church of the same city, with a view to merging their property, their membership, and their future program of Christian service, suggests that our National Council Commission on Church Relations might well take definite steps to open negotiations with these good Universalist people with a view to merging both denominations in the near future." He continues:

> It would appear that the progress of doctrine and fellowship in both churches had brought us so near together that the difficulties in the way of a merger would be technical and practical rather than fundamental. The Universalists are Congregational in polity, and belong to the ecclesiastical family that had begun its life in the New England of the seventeenth century. The chief controversy between us historically seems to be that they had more confidence than we had in the likelihood that God in the person of Jesus Christ would succeed in seeking and saving the lost. To use a figure, if a Congregationalist and a Universalist were standing watching the Good Shepherd as he made his quest for the lost sheep, the historical Universalist would say that he thought he would succeed, while the Congregationalist would be sure that he would fail. But when we fought out the Second Probation controversy thirty years ago, we Congregationalists became a little more hopeful that the Good Shepherd might come home rejoicing. The later years have only confirmed us in that hope.
>
> In the All Souls Church in Cleveland, "the essential principles of the Universalist faith" are placed at the top of the weekly calendar as follows:
>
> The Universal Fatherhood of God.
>
> The Spiritual Authority and Leadership of His Son, Jesus Christ.
>
> The Trustworthiness of the Bible as containing a revelation from God.
>
> The Certainty of Just Retribution for Sin.
>
> The Final Harmony of All Souls with God.
>
> Our Kansas City declaration would not quarrel seriously with the above statement, and to the Universalists here the Kansas City confession is entirely satisfactory. The trustees of the Congregational Union of Cleveland at a recent meeting unanimously approved the merger of these two churches which cover the same field, and are, therefore, competitive. In case the merger succeeds there will be a substantial fund for the erection of the new church in a better location, and a membership exceeding seven hundred excellent people. Rev. Rufus Hopkins Dix, well known in New England, is pastor of the All Souls Church, and Rev. Howard Lee Torbet, one of our most trusted men, is pastor of the Mayflower Church. These two brethren are leading in the movement, and demonstrate the practical unity of our two bodies, by their personal friendship and fellowship.

Here is a subject for earnest and sympathetic consideration and encouragement.—*The Congregationalist.*

We are in no position to urge this matter. We are aware of many difficulties in the way both in the local church and in the denominations at large. But we are sure that the suggestion is based on true Christianity and on common sense. We hope that we shall live to see it.

* *

AN IMPORTANT NEW YORK MEETING

ON April 16 the Committee on International Justice and Good-will of the Federal Council of Churches met in New York in response to an emergency call and made a public statement in which the Church Peace Union and the World Alliance for International Friendship concurred. These organizations, more than any others, probably represent the sentiment of the Christian Churches in America. The statement affirms the belief that the Churches do not approve the action of the United States Senate with reference to Japan; deplores this action; calls attention to the fact that the communication of the Japanese Ambassador is capable of an entirely different interpretation than the Senate put upon it; and expresses the hope that the Senate will rescind its hasty action, which threatens to undo all the good accomplished by the Conference on Disarmament.

This Committee proposes to communicate with the churches in Japan and assure them that in the opinion of the Committee the action of the Senate does not represent the spirit of our country. It further proposes if the action of the Senate prevails to petition the President in the interest of international friendship, to veto the bill.

This New York meeting representing many denominations is significant.

F. O. H.

* *

THE FALES BEQUEST

CAREFUL study of the bequests made in the will of the late Mrs. Martha E. Fales of Meriden, as published in the *Universalist Leader* of last week, indicates the keen intelligence and broad sympathies which Mrs. Fales always exhibited and the fine sense of stewardship always so evident in her. Five thousand dollars each go to the Japan Mission, the General Sunday School Association and the Ministerial Relief Fund, although the Universalist General Convention is wisely made the custodian.

The Universalist church at Meriden, of which she was a life-long member and of which the Rev. Henry B. Taylor is pastor, is given ten thousand dollars as a repair fund for the parsonage and five thousand dollars for a general charitable fund, the Connecticut State Universalist Convention being made the custodian.

St. Lawrence University at Canton gets two thousand dollars for general purposes, and one thousand for the theological school. Principal Lyman Ward's school at Camp Hill is given five thousand dollars.

The Universalist Publishing House receives one thousand dollars. Dean Academy and the Church of Christ at Stony Creek, Conn., get five hundred each. The Women's National Missionary Association is given one thousand dollars. Charitable and educational bequests are made to various organizations not

strictly Universalist, but they will give as much joy to true Universalists as any denominational legacies. They are for the relief of suffering and for the general good, and to such things Universalists are constantly giving.

The Meriden hospital gets five thousand dollars, the Y. M. C. A. and Y. W. C. A. of Meriden one thousand dollars each, and five hundred dollars each are given to the W. C. T. U. of Meriden, the City Mission, the Public Health Society, the Meriden Humane Society, the Connecticut Humane Society, the State Prohibition Society, the Children's Aid Society and the Gaylord Farm Sanatorium.

The mere reading of this list of names indicates the large number of activities in which this strong, loyal, intelligent woman became interested in her life. Now her work for them goes on after her death.

In contrast with the wills of many rich men and women whose sole thought is the perpetuation of power in the hands of relatives, this will stands out as one permeated with the spirit of Christianity.

Mrs. Harriet L. Fischer, wife of the Rev. Theodore A. Fischer, D. D., of New Haven, is made an executor with a Trust Company. She and her sister, Mrs. Doolittle, each get the income of fifty thousand dollars and share either absolutely or by a trust in the residue.

We are happy to recognize publicly the gratitude of the Universalist Church at large.

* *

NOT HEADED BACK TO ROME

THE modernist movement with its depreciation of the doctrine of the immaculate conception bodes ill for the spiritual progress of mankind," says William Cardinal O'Connell of Boston, as he comes home from Rome and the Holy Land.

"Unscholarly men," "bitten by a false enthusiasm," "making pseudo science" and "pseudo history", are among the other terms he employs.

Naively he remarks what has been said ten thousand times ten thousand times before: "If these men who profess Christianity refuse to accept the whole scheme—and if one part of it is false—what guarantee is there that truth is anywhere?"

It is almost hopeless to argue with people who think that you must "take it all or reject it all" and who eliminate absolutely from the calculation the use of the brains God has given us.

Trained as he has been, used to obedience to what the Church has said, Cardinal O'Connell is what we would expect him to be. But trained as they have been and used to respecting individual liberty of judgment, many Protestants are not what we would expect them to be. They are headed straight for Rome. We don't censure them and we don't envy Rome. We merely state the fact.

The Church of "infallibilities" is the Church of Rome. It is organized to exert a mighty influence and unquestionably to do an enormous amount of good. But it is no Church for the spiritual descendants of Martin Luther, John Calvin and John Robinson. It is no Church for those who want to "rejoice in the glorious liberty of the children of God." It is no Church for those who believe that all truth, beauty and goodness in this universe is religious. It is no Church for those who hold with Micah that the sum and substance of human duty is to do justly, love mercy and walk humbly with God, or hold with Jesus that "by this shall all men know that ye are my disciples, that ye have love one to another."

The elaborate ritual, the mystic ceremonies, the complicated theology, of the Catholic Church have interest and meaning for all broad, intelligent "modernists" and for many of them a charm. They see through the form the substance—fallible human beings "trying to get hold of God" and skillful ecclesiastics trying to help them.

But for them far greater interest attaches to the great scholar who patiently labors through the years to unriddle the hidden things of the universe, and who realizes that he is thinking God's thoughts after Him.

For closest fellowship some of us can be happy only in the society of free men. We know that they can be men of deepest personal piety who are dedicated to the good of mankind.

A great chasm stretches between the dogmatists, the traditionalists, the absolutists, and the followers of Christ—"the way."

We can bridge the chasm by our sympathy and imagination. We are sorry that those on the other side often can not. But we feel no disposition to be sorry for ourselves in our goodly heritage, or to get back over the chasm into the house of bondage.

* *

FROM STATION AGENT TO PRESIDENT

PATRICK E. CROWLEY is the name of a man who was once a humble station agent of the New York Central, and who now has been appointed president of that far-reaching railroad system. Mr. Crowley succeeds the late A. H. Smith, who lost his life by accident a few weeks ago. Americans like to recall that theirs is a land of "great opportunity." "Boundless" is the favorite word on July 4. However flamboyant and lurid the language we often use describing the way men climb here from humble beginnings to great power, the fact itself still makes a moving appeal. Just how "poor boys who become famous" stand prosperity, just how much Presidents who have been tailors, rail-splitters, canal boat drivers and farmer boys remember the aspirations of the mass from which they have sprung, just how much conditions are changing to make it harder for track walkers and telegraphers to become heads of vast corporations, are interesting correlated questions.

It is certain, however, that an equal chance for everybody, promotion on merit, measuring a man by his manhood and a true democratic spirit are dear to the masses of the American people.

* *

The Business of Salvation

In the Thursday Lenten series at St. Patrick's Cathedral, New York, the topics discussed by different speakers were: "The Business of Salvation," "A Business Proposition," "Capital," "Rate of Profits," "Natural Gain," "Neglect of Business," and "Failure." In the Tuesday series one of the topics was "Safety First."

Rediscovered Countries

V. The Rediscovery of Hell---(Concluded)

Frank Durward Adams

5. The New Statement

THE total net result of this rediscovery may be stated in two sentences. First, that which has been variously called hell, punishment or retribution is simply one phase of the universal law of cause and effect. All of these pungent, smarting words—hell, punishment, retribution, discipline—are merely names used to describe the results of certain kinds of action. They are painful results which follow wrong action; they are balanced by the pleasant and happy results which follow right action. But the general law of *cause* and *effect* determines them all.

Every realm of human life might be drawn upon to enforce this point, but I am going to use just one large-scale illustration. It is now quite the fashion, and has been for some time, to point to Russia as a kind of "horrible example." All the "stop, look and listen" orators and newspapers have worked overtime at it. That conditions in Russia are deplorable there can be no question; but the whole truth will not be known until prejudice and propaganda have had their day and the channels of information have been purified.

But this much is certain. Russia has been for six years in the travail of a new birth. Revolution has swept up and down the land. The old order has been wiped out with fire and blood. Brutal passions have been unleashed and excesses have been committed, for jobs like this are not parlor games by any means. The tyranny and repression of a thousand years have had their inevitable reaction. Like a great coil-spring which has been compressed together, the throw-back has been terrific.

But the strange thing is that any sensible person should be amazed at what has come to pass. No one who understands the fundamental law of action and reaction anticipated anything else. It is silly to expect a people who have been held at the point of a bayonet for ten centuries to employ only moral suasion when the bayonet has been pointed the other way. It is silly to expect an ignorant people, who have been kept in bondage and superstition by a tyrannical Church for a thousand years to deal leniently with the representatives of that Church when the tables are turned. Least of all should we expect a people whose only political background is the Czar, the Cossacks and Siberia to forgive the conspirators who plot against the counter *regime* which they have set up at such a cost of famine and bloodshed. Even in America treason is punishable by death!

I am not apologizing for Russia; I am only trying to explain one phase of what has been taking place there. It may not be the best form of government they have set up. It may not even be a good form of government. That is not the point I am after. The point is that everything which is coming to pass in Russia in these days is coming to pass as the inevitable result of causes that were a millennium in growing. Speaking in the terms of national life, Russia is reaping just what she has sown. In that land is being demonstrated and on a gigantic scale one phase of the immutable law of cause and effect. And future historians will write it down as a decade of tremendous cosmic hell.

Now our second statement follows naturally. Suffering was once regarded as punishment arbitrarily inflicted, or to be inflicted, because of our sins; now we understand that it is simply the inevitable consequence of forces which we *by our sins* have set in motion. By we ourselves I mean, of course, humanity as a whole. The human race is a unity; and often the sins of one individual are visited in a measure upon other individuals. We are all members of one another, sharing our mutual sorrows, pleasures and pains.

The pains of the old-time hell were conceived as inflicted directly and arbitrarily by the Almighty. There was little or no proportion between the sin and its penalty. All sinners went to the same place and for the same endless period, with no opportunity for due repentance or restoration. But such an artificial dogma could not endure in the light of a great scientific principle. There had to be some proportion and balance between the results and the causes which produced them. Consequently, men are learning to demand that element of equity in their religious philosophy, learning to look for it and recognize it where they never dared look for it before.

Irving Bacheller's novel, "The Scudders," to which I have already alluded, affords an exceedingly graphic picture of the working of this inexorable principle of cause and effect in social and family life. Decay and death are the direct result of breaking away from the sanctions of religion and the home loyalties. A silly, grotesque idea of the meaning of equality between the sexes; passion for wealth and material success; indifference to all moral and religious restraints; utter lack of parental control, combined with a blind parental indulgence; repudiation of all the obligations which truth and tradition have ascribed to marriage and parenthood; these are the ultra-modern ideas around which Bacheller has woven this plot. He calls ours the "gas-engine age," and a fast motor-car is its symbol.

Let us recall briefly the story. Moses Scudder becomes rich and prosperous as a maker of war munitions, but leaves the whole training of his children and the management of his home in the hands of his wife, who has notions about "emancipated womanhood," but can not hold the respect or command the obedience of her own son and daughter. Husband and wife drift apart, while the children become snobs and spendthrifts. The result is dull, drab and dreary, tragedy spelled with capital letters. Scudder leaves his wife, becomes involved with another woman, his business goes into bankruptcy, and he dies at forty-five from a stroke of apoplexy. His widow keeps up her frivolous manner of living,

fritters away her fortune, and dies penniless in a hospital. The son is killed in the war, the only one of the quartette who contrives even a dignified exit; the daughter elopes with a gambler, and is swallowed up in the great mass of floating human wreckage. It is stark realism; but as you read you know that you are dealing with true types of life as it is being too often lived to-day. And everything turns out just as it had to turn out, in view of the forces which had been at work in the Scudder family for twenty years. Bacheller has performed a real service in the rediscovery of hell. He has demonstrated one social angle of the principle of just retribution for sin. And his conclusion is not open to challenge: "Tolstoy was right. You can not run a world without religion, and our world is only the sum of its many homes."

6. The Rediscovered Hell

The time was when science was looked upon as the arch-enemy of religion. Theologians tabooed it, and men had to take their choice between the lessons of the laboratory and confessions of the creeds. And even to-day there are belated minds who insist that there is a "conflict" between science and religion. But those who are aware of what is really going on know that science has made common cause with faith. Science has no concern with dogmatic theology, simply because dogmatic theology does not base itself in law but in the traditions of men. For that very reason modern Christian faith has had to divorce itself from dogmatic theology. It had to do it or be buried alive in the musty tomb of ancient controversies. But with real religion, which is faith in action, science has always been profoundly concerned; for religion, to be effective in human life, must recognize the great fundamental laws of God. Though sometimes haltingly, religion has always endeavored to do this, haltingly because handicapped and thwarted at every turn by dogmatic theology. The great prophets recognized these laws in their calls to social righteousness. Jesus bases his whole message upon the recognition of them. And Paul's word, in his letter to the Colossians, as Moffatt has so trenchantly rendered it, looks God's law of eternal justice squarely in the face: "The wrong-doer shall be paid back for his wrong-doing—there will be no favor shown."*

This is the hell which has been rediscovered. It is the pain, the punishment, the discipline, necessary to make the scales of equity balance. It has been established out of the mouth of three witnesses—faith, science and human experience. The old sulphurous, material flames have burnt out; but the fires of discipline and cleansing are still burning. They will continue to burn as long as men continue to sin and stumble and blunder on the way. The idea of a future, other-worldly, post mortem pit of torment is gone forever; but slowly and surely into the consciousness of the age in which we live is coming the recognition of that timeless law of perfect justice. It works now, here, in this world, and wherever life is found. Every day and every hour it enfibers itself with the warp and woof of human experience. It engraves itself between the lines of every story of moral disgrace and obliquity. It cries out its decrees from the beds of physical pain. It sounds like a trumpet-call from the asylum and the prison-cell. It whispers its inexorable precepts in the secret places of every tortured conscience. It is not future, uncertain and shadowy; it is present, certain and actual.

This is the teaching which is rapidly taking the place of the old popular doctrine of future endless torment. It is a teaching which commends itself to all fair and reasoning minds. It is wholly scientific and truly Christian. "We believe in the certainty of just retribution for sin." Contrast that with the creeds that offer an easy way of escape. Contrast it with the statement of some of the Churches that call themselves Christian. Set it over beside the shining words of Jesus and the unforgettable words of Paul. Focus upon it the light of fifty centuries of human history and stern experience. Test it in all the laboratories of modern science, and weigh it in the balances of eternal and everlasting law. It will meet every test. It will stand as unshaken as the Rock of Ages.

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*Col. 3 : 25, Moffatt's Translation.

Visitation Week at Harvard

Granville Hicks

THE Theological School in Harvard University was formed by the union of Andover Theological Seminary and Harvard Divinity School. It is now in the second year of its existence, but the two schools of which it is composed date from 1807 and 1816 respectively.

On both the Andover and the Harvard foundations are established lectureships, on one the Hyde and Southworth, on the other the Ingersoll and Dubleian. All these lectures had ceased to bring forth the audiences which they merited, largely because they were lost in the shuffle of a very busy university life. Last year Dr. Sperry, Dean of the new school, hit upon the happy idea of grouping all the lectures in one week and inviting the alumni back for a period of visitation, thus securing the deserved hearing for the lectures and at the same time giving the graduates of the two schools an opportunity to look at each other face to face. The experiment, though somewhat hastily arranged, was an unqualified success, and this year was repeated with more careful preparation and even greater results.

The exercises began on Tuesday afternoon with addresses by Professor Ropes and Professor Lake. Dean Sperry, strangely young, with a boyish face on which lines of worry seem out of place, spoke briefly in the attempt to sound the central note for the three days. He placed his emphasis upon the shadow which the war still casts over all our thinking and on the reaction to the conventional social gospel with the resulting demand for prophets who are not dependent upon the crowd. He mentioned the absence on the

program of talks dealing "with the ways and means of ecclesiastical mechanics. A resourceful man can always find them; what we need is to hear the voice of the prophet."

James Hardy Ropes, Hollis Professor of Divinity, discussed the preparation of the minister. The two outstanding difficulties which confront the candidate for the ministry during his period of preparation are the sense of a limitation of freedom common to decisions to enter any profession and a shattering of many pre-conceived ideas. The student for the ministry has already thought much about religion and has reached some conclusions, otherwise he would not have selected that calling. In theological school he finds that his idea of God is too narrow, he discovers that many subjects which he had treated with great reverence are laid on the table for cold analysis, he is forced to realize the historical validity of ideas and institutions which his training had taught him to consider worthless. All this mental readjustment is necessary if a man is to attain to a truly professional attitude and if he is to develop the character essential to the ministry. Once he has gone through these experiences he is fitted for his task. The world to-day is fluid and plastic. Like all times of change this is a time of power. Never has the minister been so unhampered. Because of this there is a great need for length and breadth in theological education.

Kirsopp Lake, Winn Professor of Ecclesiastical History, spoke on the creeds. He first mentioned the divisions in the Church to-day, not the relatively unimportant denominational divisions, but the vital divisions based on ways of thinking. First there are the Fundamentalists, whose views are reasonably well-known. Secondly there are the Experimentalists, who seek to establish religious truth on the basis of experiment, particularly two experiments which discover in the universe purpose and a source of strength. Thirdly there are the Institutionalists, who want to preserve the tradition of their fathers and at the same time want to adapt it to the desires of their sons. The Fundamentalists, being half-educated, have no doubts, but at least they have a conviction that these things are important. The Experimentalist "at his worst is a sentimentalist, at his best a prophet." The chief danger of the Institutionalist is intellectual dishonesty, and at his worst he is an ecclesiastical huckster, but at his best he is both a statesman and a priest. Professor Lake, though placing himself with the Experimentalists, would eliminate none of these groups prematurely, for he feels that all of them may be seeing the same vision from different angles.

Speaking more directly of the creeds, Professor Lake mentioned the statement of the members of the faculty of the Episcopal Theological School in Cambridge, a defense of the right to interpret creeds. While admitting some logic in this position and commending the statement, he pointed out that after all these men were permitting themselves liberties in interpretation which they would not use with other documents. For his own part he felt that the creeds must be treated as liturgy, as they historically should be. The Church is not a theological society but a great tradition, with thought, music, and art combined for the furtherance of religion and the life of the spirit. Membership in the Church should not be based on mere matters of belief. We need opinion, but the use of a Creed would kill chemistry—and may kill the Church. Churches are the guarders of the windows, he concluded; they are not the controllers of light.

After heartily applauding Professor Lake's address the alumni of the two schools, who had crowded the chapel, divided for their respective meetings. The chapel service, conducted by Prof. William Wallace Fenn, formerly Dean of Harvard Divinity School, was followed by a dinner at the Harvard Union, at which the members of the visitation were the guests of the trustees of Andover.

Wednesday morning the members of the Visitation assembled in the common room of Andover Hall to listen to a discussion on the failings of the theological curriculum. Dean Sperry briefly outlined the standards of the school at the present time, and then presented Prof. Edwin Diller Starbuck, of the University of Iowa, whose theme was the scientific method in religion. Boldly challenging the opinions of those present, Professor Starbuck stated that the school at present pays too much attention to history and theology, while almost completely ignoring the great fields of psychology and religious education. Most of his talk was an exposition of how the scientific approach is being made to religion, taking as his examples the speaking with tongues, the state of mind of the mystic, and similar phenomena. He pointed out that these studies were going on and urged Harvard Theological School to have a part in them. Although some of the men who spoke after he had finished agreed with him to some extent, the consensus of opinion seemed to be that the Harvard method is sound. Professor Lake rose to argue that psychology is taught in courses in church history, "and, perhaps, it is taught there better than anywhere else." He also defended theology, defining the chief task of the minister as dealing with the world of values. Dean Sperry concluded the discussion by a little talk on what the school could and might do, and stated it as his opinion that the school should continue to be true to the tradition of 300 years by carrying on the training of a prophetic ministry.

In the afternoon Frank C. Porter, Winkley Professor of Biblical Theology in Yale Divinity School, delivered the Dubleian Lecture, taking as his subject, "The Historical Jesus and the Religion of Paul." Professor Porter began by repeating a few familiar sayings of Jesus illustrative of the central themes of his teaching. With a few comments on these sayings, particularly on their individual qualities, he passed on to an analysis of the Pauline conception of Christ, and spent the greater part of his lecture in demonstrating that the Christ Paul worshiped was no mystical, sublimated Jesus, but the historical Jesus of the sayings. He called Paul the first man in whom the life of Christ was lived again—and perhaps the greatest. His conclusion was the statement that religion is revealed in the lives of men and women, that if men can not read Christ in us we are not ministers of God.

The evening lecture, which filled Sanders Theater, was delivered by Mr. Phillip Cabot, not only the sole layman on the program, but also the first layman

ever to give the Ingersoll Lecture on Immortality. It is a commentary on the present interest in religion, and also perhaps on the dearth of prophets, to note the amount of attention which Mr. Cabot's two articles in the *Atlantic* have brought forth. A large part of his lecture was a *resume* of the experience of conversion which he has undergone. His position is that faith in God leads inevitably to a belief in immortality, and he made clear that though some may be intellectually sceptical regarding personal immortality, they nevertheless demonstrate by their obedience to God's will their sense of immortality. In dealing with the subject of conversion Mr. Cabot was careful to state that he did not believe that such a revolutionary upheaval as he had experienced was the necessary mark of conversion, which may come so gradually in some men as to be imperceptible. He was sure, however, that no man attains harmony without being reborn. He appealed to all, ministers and laymen alike, to be ready to hit for the solar plexus with a sporting proposition, to strike for the heart of men with the religion of Christ. "Be sure that it is the religion of Christ," he concluded, "and not the religion of Moses, or Loyola, or Luther, or Lake."

The morning of the last day the Rev. T. Rhondda Williams, minister of the Union Congregational Church, Brighton, England, spoke on "The Religious Implications of Common Life," pointing out that in addition to the extraordinary experiences of the mystic there are paths which lead to God out of the familiar things of life. When he had concluded Dean Sperry took a few moments to call attention to the fact that, as several of the speakers had made clear, the great need of to-day is for a positive and concrete mysticism. From his own experiences he stated that he believed the two prime failures of the church to-day lay in its inability to make people understand the unmercenary nature of the spiritual life and to inspire them with the feeling that their bread and butter labor must be the expression of their religion.

Dr. George L. Richards, who delivered the afternoon lecture on the Hyde Foundation, spoke on the motives underlying foreign missions and their results. He is a Boston physician who gave up his practise for a year in order to make a world survey of missionary hospitals. His talk, an account of his experiences, was a tribute to the spirit and methods of the modern missionary. From his careful observation, he took examples of missionary enterprises in agriculture, education, and medicine. He explained that love and personality count for more than equipment and buildings in helping the native of China, India, or Africa to adjust himself to western civilization and to make the most of what it has to offer. Throughout his talk Dr. Richards emphasized the importance to the churches in this country of engaging in the brotherly enterprises that are being carried on abroad.

Interesting as all these lectures and talks were, the great event of the week was the Southworth Lectures, delivered by Dr. L. P. Jacks, Principal of Manchester College, Oxford, and Editor of the *Hibbert Journal*. The two earlier lectures of Dr. Jacks, which are reported in detail elsewhere in this issue of the *Leader*, raised a question and began to answer it. After condemning in his first lecture the doctrine which makes happiness the goal of man, Dr. Jacks went on in his second lecture to state that action was the proper end of life, and he developed at some length his conception of labor. In the third lecture his subject was "The Challenge of the Wider Humanity," and he concerned himself for the most part with a plan for achieving the solidarity of the human race.

"The League of Nations," Dr. Jacks said in part, "is the most difficult enterprise on which the moral will of mankind has ever embarked. Its difficulties, far from being a reason for abandoning it, are all the more reason for putting it through, but they are real difficulties. The chief mistake which exponents of the League have made is that they have underestimated those difficulties.

"Democracy has affected the internal relations of most countries but has not touched international relations. Every nation is as proud as Lucifer. I am willing that my scullery maid should have the same vote and the same political power as I, but the United States would not be willing for Honduras or Haiti to have equal rights with it. That is merely a sample of the difficulties confronting the League.

"Despite such grave difficulties we are all steadfast in desiring the solidarity of the nations. The first step towards that goal is the creating of an international public opinion, something we lack at the present time. Some nations have a sound public opinion, others an unsound, and the two balance each other. Moreover, public opinion is created by an irresponsible press. Nevertheless we could create an international public opinion if we would devote to the matter one-half the thought that is being given to perfecting the machinery of the League of Nations.

"In fact we pay too much attention to machinery, while something quite different is needed. We might have what I will call for the sake of convenience and not because the name has any particular significance, an International Court of Honor, composed of men from all over the world, chosen because of their known interest in humanity and their recognized *bona fides*. The task of these men would be to lay the foundations for an international ethics and to create an international public opinion. They would have their own means of publicity, and their findings would acquire an authority which soon no nation would care to contradict. Such a body would not displace the League of Nations, but would exist beside it, remedying the many deficiencies inherent in a bit of political machinery.

"However slow America may be to enter upon international activity on political lines, it is quick to participate in such activity on humanistic lines, because it is a nation with a fund of human kindness. Human qualities are sterilized by passing through a foreign office, and most nations are better than their foreign policies. The basic kindness in the United States and other countries would be mobilized in such a court. Because our democratic governments stay in office for only a short time they have been loath to enter upon long-range activities, and indeed a public opinion has been formed which discourages any effort which does not bring quick results. Civilization has at the present time no instrument capable of the sus-

tained effort necessary to achieve the international solidarity we desire. The League of Nations aims to solve problems as they arise. The International Court of Honor could deal with these long-dated enterprises. The challenge of the wider humanity is a challenge for patience, pertinacity and inflexible resolve."

That same evening Dr. Jacks delivered the concluding lecture of the series. After a brief introduction by Dr. Sperry, one of the Dean's many skillful introductions during the visitation, Dr. Jacks announced his subject as "The Challenge of Death," and began by presenting a picture of the monotony of toil in a large factory he had recently visited. When he had finished sketching the seeming futility of a worker in such a factory he described the life of Mr. Podsnap, one of Dickens's characters, and then turned his attention to Babbitt, central figure of a novel which attracted attention in this country and in England as well.

"Such life as this," he said, "seems to go on endlessly repeating itself in a completely vicious circle that once you get into you can not get out of. In 'Babbitt' the whole community seems to be carried round from nowhere to nowhere, and we do not have to go to a novel. Observe the motor cars on a crowded street. Each has its destination, but judged as a whole they seem to be going nowhere. Or take a large assembly of people. Each person is saying something of significance, but as a totality it is meaningless."

This impression of futility, Dr. Jacks went on to say, is not limited to any one community, but might seem to be characteristic of our whole industrial civilization. Indeed, this is the idea conveyed by some chapters of Bertrand Russell's new book. At all stages of progress the sum total of values is the same. It is like a mathematical equation, very elaborate, strangely complicated, but with x always equal to 0. An even further development of this pessimism is in the philosophy that sees the whole cosmic system as futile, Schopenhauer, and some of the men of the East for example. It is found in Dostoievsky's novel, "The Brothers Karamazoff," where the Devil describes the endless repetitions of the universe and concludes, "It bores me to death to think of it."

"Well might these words be put in the mouth of the Devil," said Dr. Jacks, "and well might he refer to death. For it is death that is the crux of the problem. The challenge of death is the spear-head of the challenge of life. We may eliminate all the other enemies of man, poverty, misery, and the rest, but death still remains. How can we look with satisfaction on the ascent of man if we believe that on the other side of the hill is the descent ending in universal oblivion? If this were our conclusion the ground for the darkest pessimism would be established.

"So much emphasis is placed upon this because it is only by facing that fact and extenuating nothing of its significance that we can grasp the meaning of the escape which religion brings. In Christian communities we have a reminiscence that death has been conquered. It is only a reminiscence unfortunately. Religion is presented to us to-day as morality with a little emotion attached to it, or as a slight enforcement of secular reforms. Such conceptions of religion belittle it. Religion is infinitely greater than that. It is a power that faces the challenge of life when it comes to its spear-head in the challenge of death, and its victory there means a complete transformation of life and a cosmic transformation as well.

"The challenge of death is not met by belief in personal immortality alone. There is a far deeper thought from which belief in personal immortality follows. What our senses reveal of this universe is only a fragment of what it is. If we can look up into the firmament at the stars and believe that we are beholding only a mechanism, then we are living in a tomb. But what if the universe is not dead! What if it is as alive as you, but with a richness of life that compares to yours as the ocean compares to a drop of water? There is an insight that has seen just that. Philosophers call it the Divine Immanence of God. Many have had that insight, even in these noisy times of theological controversy and agnostic assertion. Those who have had it need not to ask questions about personal immortality; for them eternal life is already won."

After prolonged applause from what was probably the largest audience of the visitation, Dr. Jacks rose again to thank those present for their sympathetic attention which had encouraged him to make the effort of discussing such difficult themes. He spoke simply, but his manner made his words seem like a patriarchal blessing.

The Great Copec Conference

COPEC, abruptly defined, is a conference concerned with the application of Christianity to life. It is the reply of organized Christianity to the cynic who said that "Christianity has not failed—it has been found difficult and abandoned." Copec, as the world ought to know by this time, is a cryptogram standing for Conference on Christian Politics, Economics and Citizenship. It has been in preparation for four years, and in itself it is preparatory to a World Conference at Stockholm next year on Life and Work. It is interdenominational in its broadest sense, and three rows in the Conference Hall (Birmingham, England) are expressly reserved for delegates from foreign countries and America. The Bishop of Liverpool claimed for Copec on Sunday that it is the greatest representative body of Christians ever held in this country.

The basis of Copec is the conviction that the Christian faith, rightly interpreted and consistently followed, gives the vision and the power for solving the problems of to-day; that the social ethics of Christianity have been greatly neglected by Christians, with disastrous consequences to the individual and to society; and that it is of the first importance that these should be given a clearer and more persistent emphasis. In the light of this general principle a series of Commissions, working in groups and through questionnaires, has during the last four years been gathering data and opinions on Education, the Home, the Relation of the Sexes, Leisure, International

Relations, Christianity and Work, Property and Industry, Politics and Citizenship, and the social function of the Church. The reports of the commissions, printed and circulated beforehand, form the basis of the discussion at the three daily sessions which are being held throughout this week. Many of these reports constitute a very definite challenge to the Church, and it is safe to predict that when published to the general public they will have some such influence as the reports of the famous Edinburgh World Conference on Foreign Missions in 1910—a Conference which altered the whole perspective of the foreign missionary enterprise and is moulding a new epoch in missionary enterprise. Copec may have a similar influence on the whole Christian Church.

Delegates began arriving in Birmingham on Saturday, but the real influx came on Monday morning, by which time something like 1,500 delegates were in the city. Sunday was observed as Copec Sunday. Special sermons were preached in most of the churches by conference delegates. The first public meeting, and this was in the nature of a demonstration, was held in the Town Hall in the afternoon. The Bishop of Manchester presided, and pithily set out the general aim of the Conference. At Copec, he said, an endeavor would be made to see the world through God's eyes. The Bishop of Winchester (Dr. Woods) saw in the Conference a waking up of the world to the Church's message. Neglect of the spiritual was the cause last century of the catastrophe of exaggerated nationality, untempered industrialism, exaggerated social distinctions, and lack of fellowship in community life. And unless the twentieth century was to follow the same dire and disastrous path it was essential that spiritual outlook and the sense of God should be regained. Miss Lucy Gardner (to whose indefatigable energy and organizing genius Copec owes an overwhelming debt) expressed the hope that Copec would help them to realize a new standard in values. Dr. Garvie, who spoke with great vigor, carried the meeting with him in his argument that social reconstruction and moral reformation could only be wrought by religious revival. The spiritual vitality and moral vigor existing in the churches needed direction and guidance, to be consecrated to the highest aims. The world had to be summoned to a great effort.

Conference in Session

The deliberative sessions opened on Monday morning in the Wesleyan Central Hall. But before the actual business began there was a series of messages.

"I am much interested in the Conference," wrote the King. "Such discussions must surely be welcomed by the citizens of a Christian country, and I shall look forward to hearing the results of your deliberations." The Archbishop of Canterbury wrote: "Such public handling of large questions by exponents competent to present them both in their spiritul and their economic aspects must be useful to every thoughtful and fair-minded hearer." Mr. Ramsay MacDonald wrote wishing the Conference well, and added: "In our world to-day we are so hemmed about with artificialities and distractions that the consideration of the great problems of life and of affairs is apt to be distorted or to lose itself among the diversity of our divided aims. But one thing can hold us to our goal and keep our powers fresh and undiverted, and that is the living belief in Christian doctrines and the simplicity of spirit which the Christian faith engenders." Mr. Stanley Baldwin wrote: "I believe that it is only in the spirit of the teachings of Christianity that solutions can be found to the many difficult problems with which our generation is faced." Mr. Asquith sent cordial greetings to the Conference, expressing his warm sympathy with the purposes which they are meeting together to promote.

The Bishop of Manchester, in his address from the chair, dwelt on the scope of the Conference, its representative character, and its spiritual basis and aims. "Our gathering here is not an effort," he said, "to unite Christian people in social witness so much as an expression of and result of their growing sense of unity." He regretted that the Roman Catholic Church had felt unable to be in any way officially represented, though Roman Catholics had helped in the work of the Commissions. "Our aim is not to join in debate or listen to debate; our aim is to hear God speak. We know that a great deal in our life is defiant of His will. . . . Those who speak will speak as in God's presence; those who listen will listen in dependence on God." . . . For that reason the chairman laid it down that there should be no applause in the Conference.

The Spiritual Principle

In the forefront the Conference Committee placed the spiritual principle, and the first session was spent in the consideration of "The Nature of God and His Purpose for the World."

The report of the Commission on "The Nature of God and His Purpose for the World" is a volume of 180 pages. Among those who have been responsible for its production are Prof. Moberly, Prof. Vernon Bartlet, Dr. D. S. Cairns, Dr. Oman, Rev. W. R. Maltby, and Mr. H. G. Wood. The starting-point of the report is that in Christ and his good news of God lies the way to the understanding and the right use of life in all its manifold aspects and activities. A section of the report deals with the difficulties raised, especially by natural science, by the idea that it is no longer possible for us to live within the same spiritual horizon as Jesus and to keep his spiritual values. The vastness of the universe, the indifference of nature, the problem of evolution, are considered in the light of the teaching of Jesus, who, it is pointed out, reveals the method and the purpose of the rule of God, teaches the right use of earth's blessings, gives us victory over earth's evils and shows us the spiritual purpose for which all work together for good. The working hypothesis of the Christian student is thus his conviction that the world process is not purposeless, that its object is the creation and development of free personalities capable of apprehending and reproducing in their characters the eternal values of goodness, truth and beauty, personalities individual and social finding their own full development as members one of another, and that their relationship to God is best described under the analogy of the Father and His family.

Upon this report three addresses were delivered.

The first was by Dr. C. E. Raven. "We began with God," he said, "and it was the conviction that Christians had a supremely important contribution to make to the politics, economics, and citizenship of the world that led the Council of Copec to constitute as its first Commission an inquiry into the fundamental character of the faith." They had all been amazed on the Commission to discover how vast was the area on which agreement was possible. The experience of the Commission confirmed the general opinion that Christians agreed in their fundamental attitude toward God in Christ, and in their religious experience, though they differed widely in the creedal and ecclesiastical systems in which that experience was interpreted and enshrined. "We are at one when we are on our knees." Rev. W. R. Maltby gripped the Conference by the quiet force with which he insisted that while asceticism was out of date religion was no affair for all day on Sunday and after tea on week-days.

Miss Evelyn Underhill was unable, owing to family bereavement, to be present, but a paper written by her was read. She said they were the delegates of the men and women of all types who agreed in refusing the animal view of existence, who desired to know God's nature and conform to His purpose to live towards the standards of Divine Reality. Was it not their frightened, selfish resistance, or, worse than their resistance, their disgusting pious apathy that checked social reform, their frightful lack of the dynamic virtues, faith, hope and charity? What was wrong with current Christianity was that it was not realistic; its vision and its prayer had been divorced from its action, and thus both sides of its life had been maimed. "Thousands of us are eating what we suppose to be the Bread of Eternal Life at our brothers' expense. We don't seriously suppose that this represents the purpose of God—the will of the Voice. Yet we do continue our devotional basking in the sun, our religious self-cultivation, and let the maiming influence of environment play on these myriads of other souls, pressing them back to the animal levels. We just don't give them a chance." Miss Underhill quoted a hard name which the Mystics gave to this kind of thing. They called it "adorning Christ's head and neglecting his feet."

Education

Education engaged the attention of the Conference at the afternoon session. The Bishop of Liverpool presented the report of the Commission.

The Commission on Education over which the Bishop of Liverpool presided covers its wide field in a report of 200 pages leading to a significant series of conclusions and recommendations. The Commissioners urge that all engaged in education should be inspired with the ideal of the Kingdom of God, as education depends not so much on the subjects taught as upon the personal quality of the teacher, "upon living under the influence of persons who are themselves saturated with Christianity." The Christian Church should take the lead in practical efforts to get the best men and women as teachers and to give them every chance of equipping themselves in knowledge, trained skill and spiritual understanding. Religious instruction should form a part of the training of all boys and girls, to provide some definite teaching on the right relations of man to God and man to man. Religious instruction should be based upon the Bible or parts of it and taught by some one thoroughly acquainted with the results of modern research as applied to that great literature. "Simple Bible teaching" is no longer quite so simple as our grandfathers supposed, and the Commission recommended that the training colleges should provide definite instruction in the right way of handling the history of the Hebrews, the narratives of the Gospel and the founding of the Christian Church, and this instruction should be supplemented by courses showing the growth of religious thought. The Commissioners in referring to Sunday schools commend the graded lesson system and urge that the teaching should have a serious bearing upon the moral and spiritual problems which the children will have to face. A continuous system of publicly provided educational institutions is recommended and "side by side with these there should be many types of educational establishments which the State or local education authority only touches in order to insist upon inspection by some competent authority as a guarantee of efficiency." The argument advanced for this dual system is that it should result in healthy rivalry.

Adult education as a vital part of the national scheme of education is stressed and the churches are urged to co-operate to facilitate this. The Commissioners recognize that their recommendation will require a long term of years and a large increase in public expenditure, but "the sum needed is not impossibly large" and "even if in the end the present public expenditure on education were trebled, the increased productivity of the people and the accompanying economies in the field of public health, the administration of justice, public relief and the like, would make the nation gain financially as well as morally and spiritually."

The discussion that followed on the presentation of the report was disappointingly sterile. It recalled W. S. Gilbert's line, "Idle chatter of a transcendental kind." Each speaker seemed to have a "King Charles's head," and we had no stream of thought and no cohesive principle. One delegate urged Copec to champion Esperanto. Another wanted the military training of boys in New Zealand condemned. Another pressed for much more consideration for the Sunday school. The chairman allowed a wide latitude, but the Conference was quite manifestly bored by the inconsequence of the discussion.

The bad start was redeemed after tea, when adult education was under discussion. Rev. Basil Yeaxlee contributed a spirited opening speech. The world, he said, was full of "ungrown-ups," and very largely that explained our present plight. Should we have had the war, Versailles, the Ruhr, and unemployment if the peoples of Europe had known a little more of history, economics and ethics—if they had known each other? Mr. Yeaxlee, in view of the political power of the people, urged the need for adult education and the duty of the Churches regarding it. He conceded that the Roman Catholics and the Quakers were giving the lead with regard to the education of their adult members. Principal Grant Robertson,

of Birmingham University, interposed with the suggestion that Copec should single out certain educational necessities and then send deputations to the Prime Minister, Mr. Baldwin, Mr. Asquith and Mr. Lloyd George, and to every county education authority, demanding that those things should be put through. In the last half-hour the session was lifted to a very high plane by Sir Henry Hadow, Vice-Chancellor of Sheffield University. He denied that the present system of education fostered materialism or selfishness. Religion was a habit of mind running through life; and the business of education was the carrying out of God's will in the world. One part of education could not be separated and called religion—though some people still interpreted the commandment to "remember the Sabbath Day to keep it holy" as if it meant "remember the other days of the week and keep them secular."

Domestic Questions

Domestic questions—the Home, the Relation of the Sexes, and Leisure provided the Conference menu for Tuesday. The attendance was larger than on Monday when Dr. A. E. Garvie, as Vice-Chairman, took the chair. Father Bull conducted the devotions and Captain R. L. Reiss introduced the Commission's report on the Home.

The application of Christian principles to the vital relations of husband and wife, of parent and child, and of the family as a whole to the community of which it is a part, is dealt with in a report of 160 pages presented by the Commission on the Home. Starting from the family as the simplest and most familiar social unit, as well as the most rich in potential Christianity, the Commissioners survey their field in a very frank and comprehensive fashion. Even such a matter as the causes of difficulties in marriage and the spirit of approach to marriage are considered. The home as a training-ground for the Kingdom of God receives careful consideration. An excellent chapter discusses Mothers and Babies ("the mother is the center of family life"), with commendation of infant welfare work and a suggested extension of a scheme of "home helps." On large families there is this dictum: "A community can hardly be called Christian which allows children to be brought into the world in circumstances where they can not have a reasonable chance of growing up in healthy conditions." An alteration in our standard of value is suggested, with the elimination of much that we consider necessary in the way of amusements and luxury, so that "we should cease to prefer three servants and two children to two servants and three children," and "we should casee to worry if our children were less finely dressed than our neighbor's." Among the final conclusions of the Commission are that the family is the ideal training-ground for Christian life, that parental example and appealing to the mind and heart of children by truthful and rational explanations are better means of educating children than parental prohibitions, and that both parents should undertake the religious education of their children as a simple and natural part of home life. The Commissioners add the pregnant comment that "while family life of a high character can be achieved despite material surroundings and conditions, it is undeniable that the conditions which at present exist in our country are great obstacles to the achievement of the ideals at which we aim." Extreme poverty and extreme luxury, bad housing and dismal surroundings, are all obstacles in the way of living the Chrisian life, which may be overcome, but which should be removed.

Captain Reiss suggested that the greater freedom demanded by young people of both sexes to-day might in some cases mean more solid work and service to the community than was practised by previous generations when they were young. Victorian mammas kept their daughters doing needlework in the drawing-room, which may have kept them from a certain amount of evil, but certainly prevented them from doing much positive good. The tendency toward individual freedom for the members of a family was therefore not wholly a bad thing. Mrs. A. R. Pelly persuasively argued that the best industrial system and the purest politics would not help much if people did not and could not have Christian homes.

A delegate who suggested a rider to the report urging the return in Christian homes to the habit of family prayers found a ready seconder in Sir Albert Spicer, but when put to a vote scarcely half of the delegates voted, and the rider was only carried by a bare majority.

The first little breeze in Copec arose over a denial by Mr. Arthur Black, of the Shaftesbury Society, that there was anything in Scripture to justify the Commission's argument that all human personalities are equal before God. The Conference would not hear of it. Dr. Garvie, who said that, after a life-time's study of theology, he did not pretend to know the mind of God as to the relative value of individual souls in His eyes, suggested the use of the word "immeasurable" instead of "equal." An Indian delegate protested that the removal of the word "equal" would cut at the very root of the doctrine of the Fatherhood of God. Dr. Garvie put his alternative suggestion to a vote, but a forest of hands went up against it. The retention of the word "equal" was more than a verbal quibble; it was a very deliberative affirmation of a fundamental principle.

The subsequent discussion ranged over the influence of motherhood, the problem of domestic service, the value of adoption by childless married people, the rehabilitation of family life, the housing of the working classes, and the liquor question. Short practical speeches kept the Conference alert.

Upon the housing question there was some very plain speaking. Captain Reiss presented some appalling examples of over-crowding, leading to incest and utterly subversive to common decency. It was no use, he said, recommending family prayers in households like that. It was no good their standing up in church on Sunday singing "Were the whole realm of nature mine, that were an offering far too small," and then on Monday refusing to pay a twopenny rate for housing. It simply exposed them to the just charge of hypocrisy. Equally bluntly Mr. F. Hughes, after a realistic description of slum conditions, declared that it was as reasonable to expect roses to grow in cells or wheat to ripen in coal mines as to expect the fruits of godly lives from such social

conditions. Rev. J. G. Clarke, who mentioned that 24,000 people in Southwest Lancashire were living not less than eight to a room, laid stress on the dire moral effects of unemployment. Thousands of boys in Liverpool aged between fourteen and eighteen had never begun to work. The burden of unemployment fell on men between the ages of eighteen and twenty-five—men who had never really had a chance to earn an economic wage, and who were now accustoming themselves to looking for manna from heaven in a way for which future decades would have to pay.

A thoroughly practical session, which came to grips with realities, was closed with an address by Mrs. George Morgan. As chairman, Dr. Garvie kept every speaker sternly within the time limits and managed the assembly with fine tact and ready humor. —*The Christian World, London.*

Next week we shall give a brief account of what this unusual conference did toward stating the Christian view of the relation of the sexes, a report which covered 215 pages, an account of the sessions on "Leisure," on "Crime" and on "International Relations." We shall also endeavor to import speedily complete copies of the several large volumes this Conference has already issued so that they may be available at Headquarters.

Sin, Sunshine and Scenery

Winfred Ernest Garrison

IN this heading, Sunshine stands for the French Riviera; Scenery means the culminating point of the Riviera, Monte Carlo; and I wish also to say something of a visit to Avignon, the city of the popes of the fourteenth century.

It is an all-day ride from Turin to Nice; the first half of it chiefly through the Ligurian Alps, which are steep hills rather than mountains and suggest the panhandle of West Virginia; the second half westward along the coast from Savona, the stopping place of Pius VII on his journey to and from Fontainebleau when he went north at Napoleon's more than insistent invitation. The train from Turin to the coast was crowded. It was not easy to find seats in any of the crowded compartments. Passengers had scattered packages about to hold seats for other (imaginary) passengers. Fortunately I knew the rule of the country that only a hat holds a seat, and lightly tossed valises and umbrellas aside despite voluble protests that I was disregarding the rights of those who had only stepped out for a moment. Strangely enough, these injured individuals never appeared, and gradually the protestors resumed possession of their property. That seems a queer rule about the hats, but there's a reason. One passenger may have half a dozen pieces of hand-baggage and hold enough seats until the train has started to permit him to sprawl in luxury. But a passenger usually has only one hat. It is a good rule.

This coast road is famous around the world. First there is the Italian Riviera, with San Remo as its point of climax. Then Ventimiglia, which few travelers can mention without a fierce and vindictive scowl as of an impotent victim yearning for revenge. For Ventimiglia is the frontier town and the French and Italian custom houses are there, and instead of making a sane examination in the cars, they turn you out with all your chattels, and herd you this way and that, and keep you standing in a crush so dense there is scarcely room to heave a sigh, and finally, when you are ready to abandon your baggage if it were not for the fear of being arrested as a suspected smuggler, a very cursory and courteous examination is made and you dash wildly back to the train in the hope of getting a seat, for there are now fewer seats than passengers. At any rate, one remembers Ventimiglia. Then on along this wonderful—coast Mentone, Monte Carlo, glistening and glittering beside its sparkling sea, and Monaco on its cliff-walled little promontory, the two towns of the independent principality of Monaco which (praises to the prince!) has no custom-house; Villefranche with its deeply indented harbor which suggests that a swim across between the points would be a good stunt; a continuous succession of villas, little ones with gardens and big ones with parks but all with flowers and palms; a crinkled coast-line with promontories and bays and mountains rising in bold forms sometimes from the water's edge so that the road must go through tunnels. Then, Nice.

The French Riviera is the Southern California of Europe. The same climate, the same vegetation, the same mountains (though with more and better timber), and the same sea. Also the same abundance of "For Sale" signs on both improved and unimproved property. Nice is a more fashionable Long Beach, minus George Taubman's Sunday school class, and plus a municipal gambling casino; minus also the Iowa element in the population, and plus the mountains of Santa Barbara and much high society from the fashionable world of all nations. There is a great abundance of Germans, among others. The Riviera seemed crowded with Germans on both sides of the line. I heard more German than English at my hotel and upon the streets. This was equally true in Florence and Venice. Northern Italy is congested with traveling Germans. From Rome to Sicily I found them numerous though not quite so disproportionately so.

Yes, I visited Monte Carlo and its Casino. Drove out from Nice over the Grande Corniche, that marvelous road which circles like an eagle among the mountain-tops and swoops, still like an eagle, from the crags to the coast where the little city of Monte Carlo sparkles like a paste diamond upon the brow of lovely Nature. The sparkle is real enough, but the city seems completely lacking in genuineness. It presents every evidence of prosperity, however. It occupies the most beautiful spot on the coast. It has the brightest flowers and the most of them. Its houses are the best, its hotels the most luxurious, its plastered walls the freshest, its brass door-knobs the brightest, everything the most spick-and-span. Well, it ought to be prosperous, since its permanent residents are not allowed in the casino and most of the visitors go there regularly.

I am rather an expert in the matter of gambling for one who has never practised it. I know some things about it that would be worth more to the steady patrons of this greatest gambling house in the world than all the "systems" that they work out so laboriously and apply so futilely. *First,* I know a mathematical fact—that the law of probabilities is just as certain as the procession of the equinoxes, though they both require some time to make themselves felt, and that therefore the man who plays a one-in-nine chance for any eight-to-one stake will eventually find his losses greater than his gains. That steady little percentage in favor of the house, which seems like a mere trifle reserved to cover necessary expenses, is mathematically the crucial and essential point of the whole system. It leaves the player about as much chance to survive as a swimmer would have to stay afloat in a medium ten per cent lighter than his own body. *Second,* I know a fact of economics—that the value of a dollar to any man depends upon how many other dollars he has, and that therefore the hundred dollars that a man loses (if he loses) is a larger sum for him than the hundred dollars that he wins (if he wins), because it is measured against a diminished capital. Consequently the odds are always economically adverse even when they are mathematically even. That is rather deep, but it is true and worth thinking about. *Third,* I know a fact of morals—that he who sets out to get another's money without rendering an equivalent is a thief, and differs from a pickpocket or a burglar only as a duelist differs from an assassin. These facts, I think, constitute about all that any one needs to know about gambling, and he who knows them may therefore claim to be something of an expert.

But there are a good many people at Monte Carlo who think they know much more about gambling than I do, and yet do not know these simple facts. Some of them are paying very high tuition for the instruction which they are receiving, but the curriculum does not include these important principles. Going into the casino at Monte Carlo is not a simple and casual procedure. You enter the palatial building with something of the ceremony of attending a diplomatic reception. You check your hat and coat, and are ushered into a secretary's room. You present your passport, which serves as a letter of introduction, and you sign an application for a card for the day (or for a month, if you like) and pay a trifle of five francs, and then you are free to wander about through the handsome rooms and watch the others "play," or play yourself if you can get near enough to one of the tables. I estimated that there were not less than five hundred persons more or less actively gambling, and they were all sorts of people—the young and frivolous, the old and *blase,* the eager and desperate, the inscrutable, mask-faced, seasoned gambler. Most of them, I judge, were not habitual gamblers but were taking a flier just for the novelty of the experience, since they were at Monte Carlo. These hope to win but expect to lose, and are not greatly disappointed when they do. They are dowagers with baggy eyes and a handful of white chips, looking as hard as nails for all their physical flabbiness. A big, handsome young American scattered fifty dollars worth of red chips on one table for a single play without getting one on the winning number, and petulantly flung himself toward another table. I had a feeling that his conduct was not quite in keeping with the etiquette of the place, for one is supposed to be very quiet and undemonstrative, and to win or lose with an air of indifference. There was nothing very exciting or romantic about the scene, and nothing visibly tragic. Of course they can't have a desperate and ruined gambler going out to suicide every half-hour to furnish a continuous spectacle for visitors. Besides, I imagine there are few places in the world where one can commit suicide in close proximity to several thousand people and receive less publicity for the act. Nothing unpleasant must be allowed to disturb the tranquil dignity of the house, as nothing improper must be allowed to compromise its impeccable respectability.

But how perfectly sordid the whole affair is! I do not know of any other place where the mad scramble for cash seems more insanely and wickedly mad or where filthy lucre appears more filthy. In the public rooms, the hundreds are breathing heavily with eagerness to get each other's money. In the so-called private rooms, which are just as public as the others except that you must pay fifty francs instead of five to enter, smaller numbers are playing still more eagerly for higher stakes. And over them all is the "house" sucking into its treasury one franc in every ten that goes on the tables by a law as inescapable as the law of gravitation. And over the house is the government of this independent principality of Monaco, this little nation two and a half miles long and half a mile wide. And over the government is the Prince with his palace on the promontory and his yacht in the harbor and the gambling house for his essential source of income.

There is no "most beautiful spot in the world," but if there were probably the French Riviera could make as good a claim as any to the title. But it is a relief to leave it, with its air of forced gaiety, its sordid "sport," the melancholy struggle of its jaded pleasure-seekers to escape from themselves and find joy. It seems to me now that I scarcely saw a happy face on the Riviera. It was good to escape from this beautiful and poisonous land of make-believe to a region which, whatever may be its faults past or present, can at least make some claim to reality. So away, *via* Toulon and Marseilles, to Avignon.

I am trying in these articles not to pass judgments but to present the data of observation. Perhaps therefore I should merely mention for what it may be worth an incident which may have some meaning in the interpretation of the French mind. The French state railways decided to increase their fares by nearly fifty per cent beginning March 10. Tickets which had been sold prior to that date were not honored without an additional payment. No warning was given. What happened was that persons who had tickets issued by the railroad and good within a sixty-day limit, were allowed to get on the train with these tickets (though all tickets are carefully scrutinized before entrance to the trains) and in the midst of the journey were met with a demand for an extra payment. I know of one case in which a gentleman was sending

his young daughter on rather a long journey with little money in addition to her ticket; she was compelled to borrow from a total stranger. In another case a man who had bought a sleeping-car ticket was allowed neither to use it without an extra fare which he did not feel able to afford nor to return it and get back what he had paid. My own judgment in the matter is that this episode indicates a failure on the part of the French authorities to understand the nature of a contract and a surprisingly low state of commercial morality. It is a principle rather fundamental to business that a contract can not be annulled by one party after the other party has performed his part of it, and confidence is at an end unless one can rely upon the acceptance of that principle. I am glad that Mr. Morgan and his associates lent a hundred million dollars and five million pounds to strengthen the franc at a critical moment, but personally I would not, without a feeling of grave uncertainty, lend that amount to any government or corporation which refuses to deliver goods that have been sold and paid for because meanwhile the price has gone up. It will probably have no marked effect on international exchange, but French credit suffered from this incident in the minds of a good many people who were in France at the time.

I must hold Avignon over until another occasion. Perhaps I have already included enough topics to justify the title of this article.

April 6, 1924.

Cruising Around These United States

XXI Principal Jacks at Harvard

John van Schaick, Jr.

IT is not often that I feel moved to give two articles to the same man, but the visit of Principal L. P. Jacks of Oxford is one of the notable events of this Church year, and the impression which he is making on the United States is deep and lasting.

Last night I went out to Harvard University to hear the first of the Southworth lectures. At the famous clock in Harvard Square, Dean Lee S. McCollester, the Rev. Charles F. Patterson, and Dr. Frank O. Hall picked me up with a beautiful closed car. After a minute or two we were in front of New Lecture Hall.

At eight o'clock exactly Dean Willard Sperry entered with Principal Jacks. In introducing the speaker, Dean Sperry said that Harvard had first claim upon him, as he had come especially to deliver the Southworth lectures this year, but that the theological school was very happy to share him with friends throughout the country. Then going on he remarked: "Whenever my courage as a Christian flags, I take down one of the books of Principal Jacks and read it. That is why we think of him to-night not only as a distinguished visitor but as a friend. A friend is one from whom we not only draw advice and instruction, but from whom we get strength. To share his courage with us he comes to us to-night."

In the bright light of New Lecture Hall, Principle Jacks looked older than in King's Chapel last week, and his manner as a lecturer was somewhat different from that as a fifteen-minute preacher. He was deliberate, earnest, luminous, with a great depth of feeling underlying it all, which occasionally broke through to the surface, and made the audience tense in its attention. One could not help thinking that possibly there were meetings like this one in the days of Emerson.

"Words more helpful to me," began Principal Jacks, "as I approach my task, could hardly have been spoken than those just used. I thank Dean Sperry for his kind words, and thank you for the spirit in which you have received them.

"My subject is 'The Challenge of Life and Liberty.'

"Behind the name there lies a philosophy, if you can dignify it with that term. I can summarize that philosophy in two or three sentences without entering into reasons.

"From my study and observation I can say in the first place that I have a conviction that man's business on this planet is a difficult vocation and never can be anything else. I have also come to the belief that man is a being fitted to cope with great difficulties of precisely the kind that the universe provides him with. In mind and body man is fitted for great business, for tasks which demand ingenuity, vigilance, and character. To see man at his best you must catch him at the moment when he is grappling with great problems, and at tasks which seem impossible, and are impossible until he takes them up.

"In easy circumstances man shows only his middling virtues, and sometimes not even them. I do not know why man and the universe are as they are, nor can I suggest any better arrangement. This universe and man are well adapted to one another. Wisdom consists in accepting the situation as we find it and making the best of it. To me the best seems thoroughly worth while.

"There are difficulties which we face. I select three typical ones. There is the challenge of labor. Labor is the stuff and substance of human life and the passport to everything worth while. As things now are much of the labor of the world has little or no human value. It is not its own reward, and we desire as little of it as possible. Yet the labor of a man is always the principal factor in the education of a man for good or ill. From this consideration arises a portentous problem. That is the problem of introducing human value into labor, the transforming of labor from a burden which crushes into a culture which ennobles. It is not an unsolvable problem and the intelligence of man is grasping its significance. The problem of education is nothing less than the problem of raising labor to the highest level it is capable of reaching.

"There is the challenge of a wider humanity. In that we face the problem of education in the widest sense. In this series of lectures I shall plead that the problem of education can only be solved on an inter-

national basis, always taking the term in the widest sense. I shall contend that the League of Nations is a necessity if civilization is to survive. Of that I have not the smallest doubt. I do not seek to minimize the difficulties; they are enormous; but I shall ask you to read them as a challenge. In my last lecture I shall speak of the challenge of Death. I shall argue that this challenge, overwhelming as it seems, encounters resources in human beings capable of meeting it, nay, overcoming it. This is my problem. I am afraid that it does not err on the side of modesty.

"In one of the poems of William Morris, based on the old Gothic legends, the idea is conveyed that the highest work of woman is to inspire man with the heroic. She is to educate the hero. There are also these noble lines (I give only the substance):

" 'Love then the gods, but withstand them lest thy fame shall fail at the end,
And thou be the thrall, the bondman, who art formed to be their friend.'

"The idea is that we have to stand up against the gods as if they were our foe. Emerson expressed the same idea 'Let thy friend be to thee as thy beautiful enemy. Chesterton put it, 'You can not reform the world unless you both hate it and love it at the same time.'

"Deep in the old pagan mythology is the thought that true man is the man who can stand up to the gods, not the man who will tamely submit. In the pagan religions the gods are challengers. They ask man to take up the cross. They give him hard tasks. They give him difficult problems. They send him forth on long and difficult ventures. The subsequent treatment you get from them depends on the way you stand up to them. If you run away, refuse their challenge, go after your own happiness, the gods become your enemies. They give you misery. At the end they destroy you and throw out your carcass to the dogs. If you stand up to them they bring you to Valhalla. That is the challenge of life as understood by your Gothic forefathers. It is not without its affinity to the Christian religion, especially to the doctrine of the cross.

"Whatever difficulties you may have, whatever problems you must solve—all are done away when you come to the philosophy of the Goths. The work of these pagan gods was not to solve your problems, but to set them; give you just the kind of a difficulty which a man like yourself ought to be able to accept. The old gods took your measure first and then provided the hardest task a man of your size ought to deal with. To each man according to his several abilities the task was given, and it was always hard—the very hardest that he could face. So every man might say to himself: 'The gods have done that. I must stand up with every ounce of my manhood, otherwise I shall have the gods against me and die as the fool dies.' Old as this is, pagan as it is, I feel myself in the presence of something profoundly true and valuable. Something we have been losing sight of and need to recover. The progress of civilization is not making it easy either for the individual or the mass of men, either rich or poor, educated or ignorant.

"The tasks of civilization are increasing. The scope of responsibility is growing wider. The advance of education is opening our eyes to things we never knew, and the mind is more sensitive to them.

" 'The good life,' said Aristotle, 'is by its nature a difficult affair.' It has been difficult in any age. It is far more difficult for Americans and Britons than it was for the ancient Greeks. Standards have risen; civilization has acquired an immense momentum. When was the life of nations in such turmoil of forces as now? When were the problems of civilization so enormous and perplexing?

"Education needed for our day is the education of a hero, and we are not getting it. The trend of social literature is to give society a low opinion of itself. Great social evils exist. Many are appalling. They are being exploited, however, more often for literary purposes than with an earnest desire to reform. We have been told that the moral forces of the world have failed. Even Dr. Felix Adler makes this statement on the first page of his recent book, 'The Reconstruction of the Social Ideal.' The moral forces of society are staggering under a tremendous burden, but they are not failing. They are carrying on. I see no reason why they should fail.

"There is an eminently pernicious idea responsible for the degeneracy in our time. It consists in the astonishing illusion that every man has a right to be happy, so that if by any chance he finds himself to be unhappy he is entitled to complain of wrong and start hunting for the wrong-doer or for the wrong system which robbed him. Even distinguished philosophers lapse into this view at unguarded moments. It must be put out of the way.

"The notion that every one has a right to be happy has a curious history. Carlyle, who hated it, says the doctrine is about two and a half centuries old. It made its appearance at the time of the restoration of Charles II, when various things appeared which were not for the benefit of mankind. It always seems significant to me that the word happiness does not appear in the Bible. 'Happy,' yes; but always in the deep sense of hitting the mark; of happening on to the heart of the fact; but never in the modern sense of smooth-flowing enjoyment. 'Happy is the man whom the Lord correcteth.' Not that he enjoys it, but that he hits the mark and tastes the reality of existence. If the modern doctrine of happiness had been explained to the Pilgrim Fathers, they would have repudiated it. Through increase of wealth, this thing at last got into philosophy. Paley let loose the absurd fiction that the end of man is to attain happiness in another world. Bentham and Mills stated the doctrine that the happiness of man is the thing to be sought in economic science. Behind the doctrine of happiness is another notion closely related to it. It refers to the nature of the human individual. The idea seems to be that man is a cunningly devised mechanism to be happy. His body, organs, senses, are constructed to produce the commodity happiness.

"A parallel conception arises out of it, that the social system is a more extended machine, contrived to produce the same thing on a larger scale by mass production. It follows that any social system which fails to produce happiness is a failure. A large class of writers to-day speak of the diseased condition of the

social system, and they mean that everybody is not happy.

"In criticizing the notion that is so widely prevalent, it will be enough to confine myself to the human body. I can find nothing in my body, no organ, or point, to suggest that it was formed for happiness. I can find much to suggest that it was made for the endurance of suffering, for the bearing of heavy burdens, for carrying me through dangerous places. If God had intended my nervous system for pleasure, I wish He had made the nerve filaments less sensitive to pain. Every fiber seems made for pain. These bodies of ours are constructed for dying as well as living. They have the sentence of death written all through them in invisible ink. I can not persuade myself that the individual is calculated, or the social system is calculated, to furnish the maximum of smooth-flowing happiness. I am glad of it. This happiness hunting is a paltry business, not worthy of a man or woman, still less of society.

"I have not spoken of the mind. The hour for the close of the lecture has come. Would any good purpose be served by saying that the mind of man has its proper work in hunting for happiness? If enjoyment is all, we had better stop thinking, and, above all, we had better stop loving. Our smooth-flowing enjoyment will encounter some tragic interruptions. In the day of tragic interruptions you will find that love was given you for a bigger thing than enjoyment. When all of our social problems are solved, when the reign of universal love begins, man will not always be smiling. You may reconstruct the social system, but you can not get rid of the tragic interruptions. We are in no condition to face the challenge of life until we can rid ourselves of the notion that smooth-flowing enjoyment is our destined end. It leads to a misunderstanding of education, social reform, and government. Above all, it leads us to misconstrue the meaning of liberty. We interpret it in a negative sense, as meaning freedom from restraint. We should take it in the positive sense of willing subjection to things worth while. Liberty is a challenge to use our freedom from restraint as a means of self discipline. If man is not made for happiness, for what, then, is he made? That I shall try to answer in my next lecture."

I have to confess that this man who has lived so much, and thought so much, who has apparently borne his share of suffering and hardship, gripped me as no so-called great orator has done in many a day. Best of all, he seemed to capture this highly cultivated, discriminating Harvard audience. Without a shadow of doubt they were in full sympathy with him. Frequently this slow-speaking lecturer, of the high, worn voice, following a manuscript, making no pretense to the graces of elocution, was interrupted by applause. More marked even were the moments when waves of deep sympathetic feeling seemed to sweep over the hall. It was a dignified, worthy, and memorable occasion.

Through modern transportation facilities I made my way back under Cambridge, over the Charles, under Boston, and was up to Copley Square in twenty minutes. As I reached my corner I saw the crowd pouring out of the movie theater opposite, and I stepped over to see what happiness they had found, and how their looks compared to the looks of the people I had just left. They were not a bad looking lot of people, plain, ordinary folks, of the class to which most of us belong. I stepped up to the signs and pictures, and saw in great letters, "Daddies." At that moment three girls swung up against me, and one said, "Daddies is an awfully cute film. I saw it last summer." The remark might have been construed as addressed to her companions, but it seemed to be intended for my left ear, and so I melted away into the darkness. "Little Old New York," "The Great White Way," "Stop! I am a girl!" were the things these people had been seeing.

Principal Jacks is right in using the word challenge. The ideals that he is setting before us stir all the manhood and womanhood in us and offer us the deepest conceivable human joy in trying to answer them.

. . . . . .

With Dr. Harold Marshall I went out again to-day to the second Southworth Lecture.

"Where is Andover Chapel?" I said to a spectacled, wise-looking student when we got into the midst of that city which is Harvard. "Never heard of it," he replied. On we toiled, past the Semitic Museum and other famous places, until we came to a gang of workmen, busy on the grounds. "Where is Andover Chapel?" I again demanded of the foreman. "Back yonder, sor," he said, "between those buildings there." "That is Appleton Chapel," I said, "isn't it?" "Ah, Andover," said he, with a delicious Irish brogue, "Andover, is it ye want, me boy?" scratching his head meanwhile. "The theological school," said Marshall, breaking in. "Oh, the theological school—that is over just beyond—the big gray building." So we found the Andover part of the "Theological School in Harvard University"—an imposing pile indeed, big enough for any ordinary lecture but not big enough for to-day.

We had "close ups" of more distinguished men, hanging over banisters, roosting on stairs and leaning against radiators in the lower hall, than I ever saw before—the Rev. Christopher Eliot, Dean Fenn, the Rev. Samuel A. Eliot, were among the 250 or 300 people unable to get nearer the second story chapel than the first story hall. But with the announcement, "Adjourned to the New Chapel," that scripture was fulfilled which says that "the last shall be first." We led the long and learned procession back. We filled New Hall with about the best in American culture, and sat ourselves down to hear that our definitions of culture are altogether too small and that every workman, with brain or hand, must get culture in his toil or he never will get it.

Smaller, older, than he had seemed before, with a much more noble and expressive face than I had realized, Principal Jacks began his lecture on "The Challenge of Labor."

"If a man is not meant for happiness, what is he intended for?" said he. "This is the formidable question to which we address ourselves. Fortunately for me, this question was answered 2,300 years ago, by a man whose ability is unquestioned. That man was Aristotle. The outstanding characteristic of the Aristotelian philosophy is extreme simplicity. The business of philosophy is not so much to explain things as to

find things that explain themselves. God, for example, explains Himself, but is explained by no man. In philosophy we have grown accustomed to thinking that nothing is important unless abstruse. With Aristotle it was different. He looked into the heart of a fact. In modern philosophy this is a lost gift. The Bible writers had it."

In a most fascinating way the speaker then described how Aristotle looked at a man, with all his attributes, and then with a directness unknown to modern thinkers, asked, "What is that fine creature for? Happiness, smooth-flowing enjoyment?"

"Not at all," said Principal Jacks, describing Aristotle's view. "That fine creature is for action, for undertaking difficult enterprises, for embarking on long voyages, for achieving the highest excellence, for sweeping and majestic operations, for standing hard blows." Down went the first principle of Aristotle that the end of man is action. "Thus also with the state," the speaker asserted. "How else could it be if you define the state as a means to the good life?"

"This is very different," he added, "from the happiness factory the social doctors of our day expect the state to be and condemn it for not being.

"If Aristotle should come to-day he would say, 'There is nothing fundamentally wrong with your state. You have for a long time past been trying to run it as a happiness factory instead of as a means to the good life. Develop the humanistic part, the educational part; cease thinking of it as a physic shop to provide you with legislative remedies for your unhappiness, and you will have a better state and better relations between states. Man is for action. Society is to improve the quality of action.'

"The action to which men and nations are called is labor. I do not use the word to refer to one kind of labor, but to all kinds.

"The actual contribution each one is making by body or mind to the values of the common life is the action I mean. I refer to the labor of the whole community, from digging the ground to governing the state, from the bench of the carpenter to the operating table of the surgeon, from the stoke-hole of a ship to the studio of an artist.

"The whole community is a single laboring unit with ten thousand tasks distributed which are bound together in the one task of civilization. The one task of society is civilization or, if you prefer it, progress. Whether farmers, statesmen, teachers, lawyers, shopkeepers, clergymen, or what you will, these are names of vocations, but there is one task we have in common which is the work of the ages, and some call it the kingdom of God.

"We shall see what a tremendous task we are up against of keeping the good we have won already and carrying it on. We shall be more anxious to make our work a real contribution and not a sham, and we shall be more ready to value the contributions of others.

"In my own mind a close connection exists between the idea of labor and culture in the broad sense. Of all the factors and forces which make a human being what he is, the most important is the daily work of his vocation, whether it be shoveling coals or presiding over a court of justice. If a man gets no culture out of his vocation, he will get precious little out of anything else. On the other hand, if his work enlarges his view and deepens his sense of responsibility, that man will readily assimilate what you can give him.

"It is a poor outlook for education if the material it works on has been deadened or exhausted by daily work. Matthew Arnold's definition of culture is too aristocratic. He defined it as 'getting to know the best which has been thought and said.' Let us ask ourselves what chance we have of interesting men and women in the best that has been thought and said if the best part of their lives is spent in that which has no relation to the best which has been thought and said. You will have a man's work pulling one way and culture pulling the other way.

"On what does it depend whether civilization is a success or failure? On the kind of work done. Here we are too indifferent to primary causes. We make it depend on secondary causes, like politics or economics, or what the Churches are saying.

"The real root of the matter lies not in what people are saying in churches or anywhere else, but in what they are doing. The hinge of the matter is the value of the work each is contributing. So long as the majority are doing unworthy work or worthy work in an unworthy way, there is no possibility of civilization. If work is of such a character that it pulls men down, education will be powerless to pull them up. Ultimately education in the widest sense will save us—not by pulling against labor but with it, entering into the motives and aims of labor, inspiring it with ideals, transforming it from a burden which crushes to a culture which ennobles mankind.

"The only kind of culture I can think of as appropriate is one that begins in labor and returns to labor to help lift it to a higher level.

"Labor and education were married once in those far off times when there was no distinction between an artist and an artisan.

"To bring them together again is a task for giants, and there are moments when the boldest must feel pessimistic about it, but the race of giants is not dead, let the pessimists say what they will.

"I would dismiss from the mind all notion of culture as a beneficent extra, as something added on to the world to soften it. I plead for a culture which has its seat inside the work of the world and whose object is to lift all the work of the world to a higher level. I plead for an end of the divorce between education and labor. Nothing has cheered me so much as to find that several prominent members of the new Labor Government have precisely the same views.

"There is a great controversy as to whether the means of production shall be nationalized or left in private hands. One point of the controversy touches my subject, What are the means of production? Machinery, factories, raw materials, land, railroads—yes, all that, but a far more important means of production is the living body of human beings.

"Man is the chief means of production. I wonder if that has been realized by some of our social speculators. We may nationalize all other means of production but if the man is not controlled or has not self-control, it will not amount to much.

"The principal means of production is in the hands of the educators. What the capitalists control is secondary. What the teachers control is the principal thing. Leave the mind dull, the hand untrained, the conscience unawakened, and the means of production will not amount to much.

"Every intellect you can awaken from its sleep is a contribution toward getting the work of the world better done, with more joy in doing it. The quality of production is in the hands of teachers, let who will control quantity.

"As this sinks in we shall see changes; we shall see great attention paid to the immense capacities which lie in the human body and not least in the hand.

"The present stage of things is a stage on the way to something better.

"I therefore can not help congratulating any of you who are taking part in that far-flung enterprise, education. Whoever else may have doubts of the worth-whileness of what he is living for, the teacher can have none."

Of the other great meetings at Harvard Granville Hicks is to write.

Next to following such a teacher as Principal Jacks around and getting the length and breadth of his thought, is to have him come even for a day or two into our lives.

"It is a stern gospel," said a friend. "But there is peace underneath," I felt like saying.

As Dean Sperry reminded us, when the great teacher is gone we have his books.

Boston, April 23, 1924.

Our Prayers Together

Saturday, May 3

For we know that all things work together for good. Romans 8 : 28.

O Lord, how slow we are to recognize Thee when Thou comest in disguise! We know Thee when Thou comest in robes of light, but not when Thou art clothed in clouds. Help us to learn Thy ways, and to thank Thee for all that Thou doest. We would thank Thee when Thou puttest us into the fires of affliction, knowing that there Thou revealed Thyself as the gracious Sanctifier and great Deliverer. How often Thou hast come to us in lowly ways, and we have not seen Thee because we did not expect to see Thee there. Sometimes Thou comest to us in heaven's glowing chariots, and we do not mistake Thee then; but more often Thou comest through earth's common places, and, like Mary, we suppose Thee to be the Gardener and not the Lord. But, Oh, may we, as she, enquire of the gardener about Him whom we love, and Thou mayest reveal Thyself to us as Thou didst to her. Thou hast been doing for each of us all that Thou didst for Thy saints of old, but the blight of unbelief has been upon us, and that which Thou didst design for blessing has been a curse. O, Lord, forgive. O Lord, forget! O Lord, prevent! To Thy wounds we flee, and in Thy merits we hide. Wilt Thou who hast given us life give us also spiritual sensibility, hearing, and sight, and taste for all that is divine. And now unto Thee, Father, Son, and Spirit, be glory and praise. *Amen.*

W. Graham Scroggie.

Sunday, May 4

The Lord is my light and my salvation. Psa. 27 : 1.

Our Heavenly Father, Thine we are, and Thee we desire to serve. We thank Thee that Thou hast made us Thine in Christ.

We thank Thee also that Thou hast made it our privilege to serve Thee. Help us, we pray, to serve Thee this day—each in the sphere and under the conditions in which Thy providence has placed us. May each of us let our light shine for Thee just where we are. May the same mind be in each of us that was in Christ Jesus, our Lord, who, though he was Lord of all, yet pleased not himself.

Make us strong to do the right and to resist the wrong. Give us filial love for and confidence in Thee. Give us a spirit of brotherly interest and kindness towards our fellowmen. Incline us, as we have opportunity, to do good to all men, especially to them that are of the household of faith.

Forgive our sins, and grant that we may more and more die unto sin and live unto righteousness. Bless to us the discipline of life. May we be more concerned to profit by that discipline than to escape its pain. For Jesus' sake. *Amen.*

W. M. McPheeters.

Monday, May 5

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him. *Hebrews* 2 : 1-3.

Our Heavenly Father, we thank Thee for all the gifts that come from Thy liberal hand; for life, and health, and friends, and home. We thank Thee for Thy protection and care while we slept; and for the new morning with its call to work; for the food and raiment so freely provided, and for the shelter and peace of this house. Guide and direct us this day in all we do, that we may do Thy will in all our relationships with other people. Help us to be patient, faithful, considerate, and kind, and may we not be drawn into temptation and sin. Be with all our absent dear ones, and may their lives and health be precious in Thy sight. May Thy Kingdom come in all the earth, so that all men may be brothers. We ask in the Name of Jesus Christ, our Lord. *Amen.*

Dan Freeman Bradley.

Tuesday, May 6

The hand of our God is upon all them for good that seek him. *Ezra* 8 : 2.

In the Name of the Father, the Son, and the Holy Ghost, *Amen.*

We thank Thee, blessed Lord, for the loving care

which has guarded us through the watches of the night, bringing us safely to the light of another morning. Fill our hearts with gratitude, which we would express "not only with our lips, but in our lives, by giving up ourselves to Thy service." May we appreciate all the blessings of this life—our health, reason, and love of those who are about us, and above all, may we be grateful for Thy love.

Send Thy blessing upon our dear ones, wherever they may be; keep them from accident of body, and sin of soul. Be merciful to the sick, the sorrowing, and the dying, and grant to them the "peace which passeth understanding." We pray Thee, send benedictions upon Thy Church; grant that Thy kingdom may be enlarged, and Thy people inspired to earnest duty.

And now we commend ourselves unto Thee; may the angels of God watch over this day; keep us in our going out and our coming in; preserve us from all evil; sanctify us by Thy Spirit dwelling in us, and save us at last for Jesus Christ's sake. *Amen.*

William Andrew Leonard.

Wednesday, May 7

Let us lay aside . . . the sin which doth so easily beset us. Heb. 12 : 1.

Our dear Heavenly Father, 'tis Thy hand that opens for us the gates of the morning and draws about us the curtains of the night. We thank Thee for all the blessings that enrich our days, for the watchful care that shields us from evil, for the strength of body and mind with which to perform daily tasks and duties. Truly thy compassions fail not, and there is no measure to Thy love. Thou dost care for each of us as if each were Thine only child.

To all Thy love and grace may we respond with a life dedicated wholly to Thee. Help us to glorify Thee by consecrating to Thee every affection of our hearts and every work of our hands.

May we do nothing which Thou canst not approve, ask nothing that we can not receive from Thee, nor go where we can not go with Thee. Blot out from the book of Thy remembrance our many transgressions. Strengthen us that we may shun every allurement of sin, and grow daily in the knowledge and love of our Savior, so that when we nightly pitch our moving tents we may be a day's march nearer home. We ask it in the Name of Jesus. *Amen.*

G. Arthur Fry.

Thursday, May 8

If ye forgive . . . your Father will forgive you. Matt. 6 : 14.

Our Father, we praise Thee for the blessings that crown us morning and evening, for the love that abides with us through the darkness and the light.

With contrite hearts we confess our sins, pleading for the cleansing that God gives through the atoning blood of the Cross, and for the sanctifying power that causes us to grow into the beauty and strength of the Christ life.

Master, we dedicate ourselves to Thee for service. Wherever we may be and whatever the task that may be laid upon us, help us to be Christ-like. May we touch other lives with blessing, communicating the Spirit that cheers the depressed, comforts the sorrowful, supplies the needy, encourages the weak, and leads the unredeemed soul to the Saviour. Thou hast honored us by calling us to be co-laborers with Thyself, the God who works. May we toil in the usefulness of our powers, to the end that earth may become like Heaven.

Father, keep us true to the highest ideals. Give us, in ever increasing measure, the peace that passeth understanding, and in life's evening hour may the light of the Glory Land be upon our faces.

Our prayer is in Jesus' Name. *Amen.*

W. E. McCulloch.

Friday, May 9

Incline my heart unto thy testimonies. Psa. 119 : 36.

Our Father, we thank Thee for the gift of life, for soundness of body and sanity of mind, for keenness of conscience and strength of will, for power of choice and privilege of service. We thank Thee that Thou settest the solitary in families, for membership in the great family circle where Thou art our Father. We lift our hearts to Thee in thanksgiving for all the gifts that make life so rich and worth living—for love of father, mother, brother, sister. We thank Thee for friends, for education, for our country.

We ask Thee for power to live as we ought, to serve as we should. We ask Thee to bless our family, our neighborhood, our city, our state, our nation. Grant Thy grace upon those that Thou hast placed to govern and lead us. Grant Thy wisdom to our teachers, Thy blessing upon our schools, hospitals, prisons, that out of sorrow and suffering we may gain strength and patience. Make and keep the nations of the earth righteous, that we may have peace. Lead us through the valley of the shadow of death to the city where there is no night, no sin, no sorrow, no death.

All these favors we ask through Jesus Christ our Saviour. *Amen.*

Orrin Philip Gifford.

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* * *

FOR ALL GOING WEST

To the Editor of the Universalist Leader:

I wish you would begin printing editorials suggesting that any of our people who are planning on touring the West this summer should be sure to attend services in our frontier churches. I tell you it does us a world of good to have them drop in and tell us they are Universalists from some other parish. Joe Tilden and his wife dropped in last Sunday on their way to the coast.

H. H. Niles.

* * *

Universalists everywhere have reason to be proud of our present denominational paper. Every issue of the *Leader* seems to be more impressive than the preceding one. To enumerate all the good things in it would be to speak well of most which it prints.

We have noticed with great satisfaction that five thousand new subscribers have been added to the *Leader* on the present three months plan. Why can we not make these five thousand term subscribers permanent ones? The editor hopes it can and will be done.—*Empire State Universalist.*

Home and Children

ODE FOR MEMORIAL DAY

Done are the toils and the wearisome marches,
Done is the summons of bugle and drum.
Softly and sweetly the sky overarches,
Shelt'ring a land where Rebellion is dumb.
Dark were the days of the country's derangement,
Sad were the hours when the conflict was on,
But through the gloom of fraternal estrangement
God sent His light, and we welcome the dawn.
O'er the expanse of our mighty dominions,
Sweeping away to the uttermost parts,
Peace, the wide-flying, on untiring pinions,
Bringeth her message of joy to our hearts.

Ah, but this joy which our minds can not measure
What did it cost for our fathers to gain!
Bought at the price of the heart's dearest treasure,
Born out of travail and sorrow and pain;
Born in the battle where fleet Death was flying,
Slaying with saber-stroke bloody and fell;
Born where the heroes and martyrs were dying,
Torn by the fury of bullet and shell.
Ah, but the day is past; silent the rattle,
And the confusion that followed the fight.
Peace to the heroes who died in the battle,
Martyrs to truth and the crowning of Right!

Out of the blood of a conflict fraternal,
Out of the dust and the dimness of death,
Burst into blossoms of glory eternal
Flowers that sweeten the world with their breath.
Flowers of charity, peace, and devotion
Bloom in the hearts that are empty of strife;
Love that is boundless and broad as the ocean
Leaps into beauty and fulness of life.
So, with the singing of peans and chorals,
And with the flag flashing high in the sun,
Place on the graves of our heroes the laurels
Which their unfaltering valor has won!

From "Lyrics of Lowly Life,' by Paul Laurence Dunbar, Dodd Mead & Co., 1898.

* * *

A STORY OF DECORATION DAY FOR THE LITTLE CHILDREN OF TO-DAY

Elizabeth Harrison

I WANT you to listen to a sad, sweet story to-day, and yet one that ought to make you glad —glad that such men have lived as those of whom I am going to tell you. It all happened a good many years ago, in fact so long ago that your fathers and mothers were little boys and girls in kilts and pinafores, some of them mere babies.

One bright Sunday morning in April the telegraph wires could be heard repeating the same things all over the land. "Tic, tic, tictic; t-i-c; tic, tictic, tic, t-i-c; t-i-c, t-i-c, tic," they called out, and the drowsy telegraph operators sat up in their chairs as if startled by the words the wires were saying.

Then came the rapid writing out of the fearful words that the slender wires had uttered, the hurrying to and fro; the messenger boys were seen flying to the great newspaper offices, and the homes of the mayors of the cities, and to the churches where already the people were beginning to assemble. For the deep-toned Sabbath church bells high up in the steeples had been ringing out their welcome to all, even the strangers in their midst. "Bim! Baum! Bim!" they sang, which everybody knew meant, "Come to church, dear people! Come! Come! Come!" And the people strolled leisurely along toward the churches, fathers and mothers and little ones, and even grandfathers and grandmothers.

In many of the churches the prayer was over, the morning hymn had been sung, when a stir and bustle at the door might have been noticed, as the messenger boys, excited and out of breath, handed their yellow envelopes to the ushers who stood near the door ready to show the late comers to unoccupied seats. First one and then the other usher read the message, and from some one of them escaped in a hushed whisper, the words, "O God! Has it come to this!"

And all looked white and awe-struck. The head usher hurried tremblingly down the aisle, and without waiting for the clergyman to finish reading the announcements of the week, laid the telegram upon the pulpit desk.

The clergyman, somewhat surprised at such an interruption, glanced at the paper, stopped, gasped, picked it up, and reread the words written upon it, as though he could not believe his own eyes. Then he advanced a step forward, holding on to the desk, as if he had been struck a blow by some unseen hand. The congregation knew that something terrible had happened, and their hearts seemed to stop beating as they leaned forward to catch his words.

"My people," said he in a slow, deliberate tone, as if it were an effort to steady his voice, "I hold in my hand a message from the President of the United States." Then his eyes dropped to the paper which he still held, and now his voice rang out clear and loud as he read, *"Our Flag has been fired upon! Seventy-five thousand troops wanted at once. Abraham Lincoln."*

. . . . . .

I could not make you understand all that took place the next week or two any more than the little children who heard what the telegram said understood it. Men came home, hurried and excited, to hunt up law papers, or to straighten out deeds, saying in constrained tones to the pale-faced women, "I will try to leave all business matters straight before I go." There were solemn consultations between husbands and wives, which usually ended in the father going out, stern-faced and silent, and the mother, dry-eyed but with quivering lips, seeking her own room, locking herself in for an hour, then coming out to the wondering children with a quiet face, but with eyes that showed she had been weeping. There were gatherings in the town halls and in the churches and schoolhouses all over the land. The newspapers were read hurriedly and anxiously.

And when little Robert looked up earnestly into his grandmamma's face and asked, "Why does mamma not eat her breakfast?" grandmmama replied, "Your papa is going away, my dear," and when little Robert persisted by saying, "But papa goes to New York every year, and mamma does not sit and stare out of the window, and forget to eat her breakfast." Then mamma would turn solemnly around and say, "Robert, my boy, papa is going to the war, and may never

come back to us. But you and I must be brave about it and help him get ready." And if Robert answered, "Why is he going to the war? Why does he not stay at home with us? Doesn't he love us any more?" then mamma would draw her boy to her and, putting her arms around him, and looking into his eyes, she would say, "Yes, my darling, he loves us, but he *must* go. Our country needs him, and you and I must be proud that he is ready to do his duty." Then Robert would go away to his play, wondering what it all meant, just as you would have wondered if you had been there.

Soon the papas and uncles, and even some of the grandfathers, put on soldiers' uniforms, and drilled in the streets with guns over their shoulders, and bands of music played military music, and the drums beat, and crowds of people collected on the street corners, and there were more speeches, and more flags, and banners, and stir, and excitement. And nothing else was talked of but the war, the war, the terrible war.

Then came the marching away of the soldiers to the railway stations, and then the farewells and cheers and waving of handkerchiefs and the playing of patriotic airs by the bands of music, and much more confusion and excitement and good-by kisses and tears than I could tell you of.

. . . . . .

Then came the long, long days of waiting and praying in the homes to which fathers and brothers no longer came, and silent watching for letters, and anxious opening of the newspapers, and oftentimes the little children felt their mamma's tears drop on their faces as she kissed them good-night—their dear mamma who so often had sung them to sleep with her gay, happy songs—what did it all mean?

And all this time the fathers, brave men as they were, had been marching down to the war. Oftentimes they slept on the hard ground with only their army blankets wrapped around them, and the stars to keep watch over them, and many a day they had nothing to eat but dry bread and black coffee, because they had not time to cook more, and sometimes they had no breakfast at all because they must be up by daybreak and march on, even if the rain poured down, as it sometimes did, wetting them through and through. What were such hardships when their country was in danger?

Then came the terrible, terrible battles, more awful than anything you ever dreamed of. Men were shot down by the thousands, and many who did not lose their lives had a leg shot off, or an arm so crushed that it had to be cut off. Still they bravely struggled on. It was for their beloved country they were fighting, and for it they must be willing to suffer, or to die.

Then a hundred thousand more soldiers were called for, and then another hundred thousand, and still the bloody war continued. For four long years it lasted, and the whole world looked on, amazed at such courage and endurance.

. . . . . .

Then the men who had not been killed, or who had not died of their sufferings, came marching home again, many, alas, on crutches, and many who knew that they were disabled for life. But *they had saved their country!* And that was reward enough for their heroic hearts. Though many a widow turned her sad face away when the crowd welcomed the returning soldiers, for she knew that her loved one was not with them, and many little children learned in time that their dear fathers would never return to them.

War is such a terrible thing that it makes one's heart ache to think of it.

Then by and by the people said, "Our children must grow up loving and honoring the heroic men who gave their lives for their country." So in villages and towns and cities, monuments were built in honor of the men who died fighting for their country. And one day each year was set apart to keep fresh and green the memory of the brave soldiers, and it has been named "Decoration Day," because on this day all the children, all over the land, are permitted to go to the graves of the dead soldiers and place flowers upon them.—*From "In Story Land," the Sigma Publishing Co., St. Louis, Missouri.*

* * *

ODE FOR DECORATION DAY

They sleep so calm and stately,
  Each in his graveyard bed,
It scarcely seems that lately
  They trod the fields blood-red,
    With fearless tread.

They wrought without repining,
  Till, weary watches o'er,
They passed the bounds confining
  Our green, familiar shore,
    Forevermore.

And now they sleep so stately,
  Each in his graveyard bed,
So calmly and sedately
  They rest, that once I said:
    "These men are dead.

"They know not what sweet duty
  We come each year to pay,
Nor heed the blooms of beauty,
  The garland gifts of May,
    Strewn here to-day.

"The night-time and the day-time,
  The rise and set of sun,
The winter and the May-time,
  To them whose work is done,
    Are all as one."

Then o'er mine eyes there floated
  A vision of the Land
Where their brave souls, promoted
  To heaven's own armies, stand
    At God's right hand.

From out the mighty distance
  I seemed to see them gaze
Back on their old existence,
  Back in the battle-blaze
    Of war's dread days.

"The flowers shall fade and perish,"
    In larger faith spake I,
"But these dear names we cherish
  Are written in the sky,
    And can not die."

Theodore P. Cook

Young People's Christian Union

Conducted by Granville Hicks

FELLOWSHIP AMONG THE YOUNG PEOPLE

For the second time in two years, thus reviving a custom unfortunately interrupted, the Unitarian and Universalist young people of Greater Boston assembled together at Unity House on April 22. After brief messages of welcome by representatives of the Y. P. R. U., the Y. P. C. U., and the Town and Gown Club, the Faneuil Hall Society of Dorchester, a group of Unitarian young people, presented several sketches. Dancing followed. Since not quite so many attended as last year, there was more room for dancing and better opportunity for the different groups to mingle. As a result there were no wallflowers and no frigidness. The best of fellowship permeated the gathering and made of it a real get-together in which the young people could meet and know each other.

Boston is not the only city, however, in which such gatherings have taken place. Very recently a joint rally of Friends, Unitarians, and Universalists in and about New York City was held in the first Unitarian Church of Brooklyn. A delicious supper was served, during which the young people sat at tables for six or eight, each table containing representatives of all three groups. After the supper Miss Lawton of the Society of Friends spoke on the recent conference at Bear Mountain and Mr. Devere Allen, of *The World Tomorrow*, discussed the various youth movements of the world. Dr. Lathrop and Mr. Sullivan welcomed the young people and Mr. Erwin McLaughlin, president of the New York State Y. P. C. U., presided. The talks were followed by dancing.

Both of these meetings were highly successful and are indicative of what can and should be done in every large city. There is also an opportunity for smaller gatherings in smaller communities, where perhaps young people of several denominations can join together. Young people are at best not very tolerant of denominational lines. It may be that when they have met together and come to know each other they will become so impatient that they will demand the action which their elders talk about—and talk about only.

* *

CONVENTION CONSECRATION MEETINGS

Already there has been raised in connection with the coming Convention at Ferry Beach a plea for Unioners to decide to enter the Universalist ministry. It has been customary for some time to conduct at each convention a meeting in the course of which an appeal would be made for Unioners who were willing to consecrate themselves to the ministry. Always there have been some who have volunteered, and at some conventions the number has been large.

The need for ministers is really great. Recenly there has been an actual shortage and at any time there is a demand for the right kind of material in the profession. Of late the growing opportunities for ministers' assistants have called for specially trained girls and women, and more favor is being accorded women in the regular ministry.

That the Universalist ministry should be in part recruited from the Y. P. C. U. is natural and proper. Unioners often develop a deep devotion to the Church and a real understanding of its problems. They are fitted to serve it both because of their devotion to it and because of their experience in its work. It would be a mark of serious failure if the Union did not bring recruits to the service of Universalism.

On the other hand there is some question whether consecration meetings, as conducted at the conventions, are proper means for the securing of this distinctly desirable end. Much is to be said on both sides. Those who oppose the consecration meetings point out that the emotional atmosphere deliberately created there does not contribute to the clarity of thought which should accompany a crucial decision. When one's nerves are strained, one's feelings aroused, one is not likely to see clearly the path before him. In short, it is said, a consecration meeting is too much like an old-fashioned revival service and the appeal to enter the ministry too nearly approaching the demand to hit the saw-dust trail.

All this friends of the consecration meeting deny or declare unimportant. They argue that in our cold and somber intellectualism there is far too little emotional appeal, that we are afraid to yield to even the best impulses. It is true that, as they point out, most of those who pledge themselves at such a meeting have given the matter serious thought. The meeting provides only the final emotional dynamic which psychologists tell us is necessary for the effectual carrying out of any purpose. In addition the charged atmosphere of the gathering lends a solemn sanctity to the act of pledging which carries the Unioner far along his difficult way.

Between these arguments it is hard to decide. Men and women differ, and it is difficult for one of us to say what is right or wrong for another. Some may feel that their choice should be made in the silence of solitude. Others may feel in the tenseness of the consecration meeting a sacredness which could never attach itself to a reasoned decision calmly arrived at. One way to judge may be by the results. Occasionally young people have pledged themselves who were patently unfitted for the work, but they have later realized their incapacity and have quietly withdrawn from their preparation.

It seems necessary to conclude that no particular harm is done by the consecration meetings, and it appears that they sometimes do much that is good. As one who has been a spectator at several I can only say that at all I was impressed by the spirit of those who pledged themselves, while at a particular meeting I was deeply moved by what took place. Whatever the effect upon those who consecrate their lives, I am sure that those who look on feel themselves uplifted.

In any case objections to the consecration meeting should not be allowed to obscure the obligation of the Y. P. C. U. to recruit for the Universalist ministry. Particularly the Union should feel a responsibility for demonstrating to particularly able members the opportunities for service which the ministry affords. Too often the profession has been the refuge of second-class men. The Union often unearths Universalist young people of genuine ability, intellectual capacity, and spiritual potentiality. These young men and young women can not be won by the emotional appeal of a consecration meeting unless they have first been brought to understand the challenge of the modern ministry. Once they do feel that challenge they will be prone to consecrate themselves whether they do so in a public meeting or not.

For the Quiet Hour

The real man is only a part, a section, of the possible man. The possibilities dormant in us are an integral part of our being; and these possibilities enable us to attain something higher and greater. On this power of inner growth rests the confidence of those who, while recognizing the evil of this life, fight bravely and hopefully on the side of progress.

Rudolph Eucken.

But give me, Lord, eyes to behold the truth,
A seeing sense that knows the eternal right;
A heart with pity filled, and gentlest ruth;
A manly faith that makes all darkness light.
Give me the power to labor for mankind;
Make me the mouth of such as can not speak;
Eyes let me be to groping men and blind;
A conscience to the base; and to the weak
Let me be hands and feet; and to the foolish mind;
And lead still further on such as Thy kingdom seek.

Theodore Parker.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

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* *

REPORT OF CONVENTION FOR LAW ENFORCEMENT

The great Law Enforcement Convention in Washington, D. C., has passed into history and its effect on thinking, serious people must be far reaching.

The seating capacity of the Hall of Nations at the Hotel Washington was taxed to its utmost. Delegates from many states and several from abroad were present very early and, long before the hour set for the opening, all seats were taken.

It was a Law Enforcement Convention, to pledge anew our loyalty as citizens to the laws of our country, but as the Eighteenth Amendment seems to be the point of attack of the lawless element among our citizens this particular statute was the special one considered, other laws being mentioned in a more general way.

If all the addresses could be published, it would make wonderfully thrilling reading, and would surely cause an arrest of thought of many of the heedless and indifferent people. The whole trend of the Convention was a call to service wherever needed and a plea to the women of our country to take advantage of the opportunity to help govern by using the ballot. One phrase stands out: "Bad men are elected to office by good people who do not vote," and some one spoke of the non-voting women as "rocking-chair saints."

Mrs. Hoover, wife of the Secretary of Commerce, presided and Mrs. Lansing presided at the "after luncheon" speeches. The Secretary of the Navy and Attorney General were present and spoke, the Secretary of State sent a written message, the President of the United States addressed the convention from the south portico of the White House, and Mrs. Coolidge received the members afterward in one of the parlors with a hearty hand shake and a pleasant word for each one.

There were delegates from patriotic societies, Federation of Clubs, missionary groups, the W. C. T. U., both state and national, and denominational groups. Our own church was represented by delegates from the National Missionary Association: Miss Jennie Lois Ellis, Pennsylvania; Mrs. C. E. Rice, Massachusetts and District of Columbia, Mrs. Mary Grace Canfield, Vermont, and Mrs. Donna P. Bonner and Mrs. Theresa A. Williams, Washington, D. C.

The outstanding feature was that it was exclusively a women's Convention, only women being officially registered. It was held under the direction of the National Committee of One Hundred, of which Mrs. Henry W. Peabody of Boston is chairman.

Theresa A. Williams.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

PLEASE CLIP THIS

The Important Facts Regarding the Series of Great Institutes to be Held During the Present Year

Even the friends who live in the southernmost corner of Southern California and have no slightest expectation of attending any of the gatherings ought to preserve this item and hold in their prayerful thought the institutes by which our whole cause is to be blessed. Everybody clip, please.

Institute Number 1. Chattanooga, Tenn., June 20-30. Faculty, Rev. George A. Gay, Rev. F. B. Bishop, D. D., Mrs. G. D. Currier and Rev. Katherine H. Ball. Rev. John Smith Lowe, D. D., and Rev. Roger F. Etz will be present and give special work regarding the Christ Crusade. Correspondent, Rev. George A. Gay, 1700 Kirby Ave., Chattanooga. Expenses, about $15.

Institute Number 2. Ferry Beach, Me., July 6-12. (In connection with the Twelfth Annual Convention of the General Sunday School Association.) Faculty, Rev. F. W. Gibbs, Prof. B. W. Brotherston, Rev. Hazel I. Kirk, Miss Helen Hanscom, Miss Mary F. Slaughter, Miss Elizabeth Randall, Miss Grace Elliott, Mr. Carl A. Hempel, Mrs. Stella Marek Cushing, Miss Janet B. Wolfe and Rev. George E. Huntley, D. D. Correspondents, Rev. Elmer D. Colcord, 43 Berkeley St., Springfield, Mass., and the General Sunday School Association, 1 6 Newbury St., Boston. Expenses, about $17. (Attendants should remain if possible for the convention of the Young People's Christian Union.)

Institute Number 3. Galesburg, Ill., July 21-25. Faculty, Hon. Roger S. Galer, Rev. Pliny Allen, Miss Mary F. Slaughter, Rev. Laura Bowman Galer, Rev. Lucy W. Markley, and a professor from Lombard College. All classes in the Lombard Summer School will be open to our students. Correspondent, President Joseph M. Tilden, Lombard College. Expenses, about $9.

Institute Number 4. Murray Grove, N. J. Aug. 4-8. Faculty, Rev. George E. Huntley, D. D., Hon. Roger S. Galer, Mrs. Nellie E. Friend, Rev. Laura Bowman Galer, and Rev. Hazel I. Kirk. Correspondent, Mr. Walter Gabell, Broad and Erie Ave., Philadelphia, Pa. Expenses about $11.

Institute Number 5. Barre, Vt., Aug. 31 to Sept. 5. Faculty, Rev. F. W. Gibbs, Rev. A. Gertrude Earle, Mr. Carl A. Hempel, Mrs. Mary I. Chamberlain and Mrs. Sarah Morgan Mercer. Correspondent, Rev. George F. Fortier, Morrisville, Vt. Expenses, about $11.

The institutes will present valuable courses for both new and former attendants. They are planned to be of the utmost practical benefit to ordinary teachers and officers in ordinary Universalist Sunday schools.

* *

A UNIVERSALIST LADY

Mrs. Martha E. Fales, of Meriden, Conn., was a Universalist lady in the rich and beautiful sense in which that term ought to be used. Her family, her community and her church have been blessed throughout her life by her thoughtfulness, her sweetness and her wise generosity.

The General Sunday School Association has been fortunate enough to have the interest and support of Mrs. Fales and its officers have been encouraged and sustained by the assurance of her approval and friendship.

Now her promotion has come and she has been released from the pain and weakness of earthly life. Still her influence will continue, for she has provided legacies for many worthy institutions, the General Sunday School Association among them. For our benefit the General Convention is to receive the sum of five thousand dollars, the income of which will be available for the support of our work. This is the largest amount that ever has been bequeathed in our church for Sunday school work.

Mrs. Fales was the mother of Mrs. Theodore A. Fischer, who with the other members of her intimate circle has the deep sympathy of our officers in the loss of one who was ever noble and true.

Among Our Churches

Church News and Interests

PERSONAL

Rev. Harry L. Canfield, of ten or a dozen places in North Carolina, closes a recent letter with these words, "I am glad I am down here where there is a real job."

Prof. S. M. Neiven recently described some interesting work he is doing as follows: "For the past three years I have been here in Sturgis, S. D., as principal of the Sturgis High School, as teacher of Bible Study. My class numbers forty students of all denominations: Presbyterians, Methodists, Baptists, Catholics and others, my own children in the class being Universalists. It is the largest class in Bible study in any public high school in the country and during the three years that I have been here there has never been a word of complaint. The students use only the Bible, no 'helps' other than reference books. Some have one version, some another, the Catholics invariably having the Douay version. As this is my third year you can see that it has been a real success by a Universalist and Tufts man. Previous to coming here I spent twelve years in Maine as pastor of our church at North Jay and superintendent of schools."

Dean Lee S. McCollester was in Detroit during the Easter vacation of Tufts College. He reports fine progress by Dr. Frank D. Adams at the Church of Our Father.

On Good Friday the Unitarian and Universalist churches joined with the Congregational churches in religious services.

Miss Dorothy Hall has been in Philadelphia and Washington on business for the Publishing House.

Rev. Roger F. Etz, Secretary of the Universalist General Convention, has been in Maine the past week speaking at Calais, Machias, Old Town and Mattawamkeag in the interest of the Christ Crusade and the financial program.

Dr. Clarence E. Rice of Washington, D. C., filled the pulpit at the Charlestown church last Sunday in place of Mr. Etz who was out of the city on denominational business.

Dr. John Murray Atwood, President of the Universalist General Convention, was in Boston April 12 and 13 to attend a meeting of the Cabinet of the Board of Trustees. On Sunday he filled the pulpit of the First Church of Cambridge, Mass.

Rev. John M. Ratcliff, now of Rockland, Maine, will be at 68 Dane St., Beverly, Mass., after May. 1. He has just issued an interesting announcement of a forty-day auto camping tour through the Middle West for boys of from twelve to sixteen years of age. The total cost is only $200, which covers all expenses. The health, fun and education involved in this kind of a summer school under a trained leader of boys makes this a significant thing in modern education.

Dr. Rodney F. Johonnot of Bellows Falls, Vt., visited Headquarters April 22. He was attending the Visitation Week lectures at the Theological School in Harvard University.

Rev. Rufus H. Dix of Cleveland was at Headquarters April 22 in conference with denominational officials.

Dr. John Smith Lowe, General Superintendent, has been in Gardiner, Maine, and other Maine points during the past week on work for the Christ Crusade and the financial campaign.

Colorado

Denver.—Rev. H. H. Niles, pastor. A congregation that filled the church to overflowing attended the Easter service. The music, as usual a feature, was under the direction of Edwin Richards, organist, and consisted of solos and a duet by Mrs. Elwin Smith and Bert Dueringer. The Rev. Harold H. Niles preached from the text, "And I, if I be lifted up, will draw all men unto me." He declared that Easter is a time when we realize that this is God's world, that He neither slumbers nor sleeps, but is always keeping watch over His own.

Connecticut

Danbury.—Rev. G. H. Leining, pastor. Three special evening services were held on Tuesday, Wednesday and Thursday of Holy Week. The Rev. Fred C. Leining of Providence, brother of the local pastor, was the preacher. Our people greatly enjoyed hearing Mr. Leining and good congregations were in attendance each evening. "The *Danbury News* gave considerable space to the sermons.

District of Columbia

Washington.—Rev. Clarence E. Rice, pastor. "His Spirit Lives," an Easter pageant by Stella Marek Cushing, was given with great success by the Sunday school on Easter Sunday afternoon.

Florida

St. Petersburg.—Rev. L. J. Richards, pastor. This church has paid its first year's installment on the total assessment for the denominational financial objectives.

Illinois

Marseilles.—Rev. E. M. Minor, pastor. The Marseilles church is becoming interested in the "Christ Crusade." For the last two months or more this united endeavor of our denomination has been kept before the people by the pastor in the regular services of the church. The church board sent to each Universalist family in the church the *Leader* for three months under the special offer made by the Publishing House. The pastor is making a large number of calls, finding that those receiving the *Leader* are interested in reading the paper, especially those articles closely related to the Crusade. A series of special "Christ Crusade" meetings were held, beginning with the night of April 10 and closing with the Easter service. The first night, the pastor of the local Congregational church preached the sermon; the second night the sermon was by the pastor of the local Methodist church. For five nights, beginning on Monday, April 14, we had the pleasure of having with us Dr. James M. Vallentyne of Oak Park. His five addresses were thoughtful sermons for thoughtful people. They were splendid large discourses, and called forth many words of appreciation. The choir was on the job all the time, thus adding much to the success of the meetings. The high school glee club had charge of the music at one service. The young ladies sang several especially prepared sacred selections and led in the congregational singing. On Sunday, April 13, we held what was called a "Family Day." Twelve entire families were present with forty-six families represented. This was one of the best congregations for a long time and was a splendid service. There was another large attendance on Easter Sunday and a splendid Easter service. One of the members declared it to be the best Easter service the church had ever held in her time. The choir had prepared some unusually fine music which filled all minds with joy. Four new members were received into the fellowship of the church. Our average attendance at the church services is on the gradual increase. The Sunday school is in fine running order and the attendance is good. The Young People's Christian Union has put some new life into its devotional meetings and is making earnest endeavors to attract other young people. The Achean Circle held its annual Easter sale Saturday, April 12. The proceeds were about $50. We are counting on lots of hard work and some creditable success between now and vacation time.

Maine

Gardiner.—Rev. Milo G. Folsom, pastor. The Lenten season came to a fitting climax on Easter Sunday. The Maundy Thursday series was most impressive. Nine additions to the church. Easter Sunday we had the largest congregation in the history of the present pastorate. The Easter offering was more than double that of any previous year.

West Paris.—Rev. Eleanor B. Forbes, pastor. At the annual parish supper and

business meeting, over fifty were present. The reports given by the superintendent of the Sunday school, the president of the Good Will Society, the president of the Y. P. C. U., the treasurer and the minister, were very encouraging. Several joined the parish. The call was given to Rev. Eleanor B. Forbes to remain for another year. At the Easter service the music was in harmony with the message of the hour, "The Continued Life." The altar was adorned with Easter lilies, cut flowers and potted plants. Two young people united with the church. All remained to join in the communion service. The Hand Work class conducted by Mrs. Addie Mann every Saturday afternoon, proves a help to the younger children in the knowledge of Bible lands and its stories.

Maryland

Baltimore.—Rev. Hal T. Kearns, pastor. The service on Easter Sunday was attended by the largest congregation that has filled the Church of Our Father in the past twenty years, and twenty-eight young men and women were admitted to membership. Ever since Mr. Kearns and his wife took the helm our membership has been put to work as never before. The attendance has about doubled, both in church services and in the Sunday school, and every Sunday records an improvement. The press notices of the Christ Crusade have attracted wide attention. Easter night concluded a series of lectures by Mr. Kearns using beautiful pictures of several religious dramas.

Massachusetts

Worcester First.—Rev. V. E. Tomlinson, D. D., pastor. At the annual meeting of the Mission Circle, the treasurer's report brought out the following facts: Aside from meeting our state quota of $387.34 and payment of our regular dues, we have given $100 to the Clara Barton Memorial, $25 to Perin-Cate Home, $25 to the Sinking Fund, placed the *Leader* in the Public Library, the Y. M. C. A. and the Y. W. C. A., and given $5 for the support of *The Message*, our church paper. Our sources of income have been as follows: Sale of food and candy, $174.05, $49 in personal contributions, $115.61 from missionary boxes and coin cards, $38.60 from Silver Socials, and also our dues and monthly collections at meetings.

Amesbury.—Rev. Frank S. Rice, pastor. Easter Sunday was appropriately observed in the church here. The largest congregation in years gathered. Easter lilies in profusion added to the decorations, and later were presented to the "shut-ins." The pastor preached an impressive sermon on "Christ the Resurrection." An impressive part of the service was the reception of six earnest young people into the church by baptism and the right hand of fellowship. Owing to a lack of continuous leadership in the past few years the functions of the church have been neglected, but the church is being reorganized, the Y. P. C. U. revived, a Universalist Progressive Club organized, and various activities extended. The church year soon to close promises a balanced budget, and all the parish is feeling happy and hopeful.

Orange.—Rev. A. A. Blair, pastor. Twenty-six united with the church on Holy Thursday when the annual Roll Call and communion service was held. On Easter day a superb musical program and a congregation that taxed the seating capacity of the church were pleasing and inspiring to all who attended. The morning service has been attended by large congregations all winter. The Sunday school has been well attended and the Men's Meeting at noon has grown in interest and numbers. This is the second season of the meetings. The Men's Club has given a series of seven lectures and entertainments in the town hall. The men are now working on a May party to be given early in May. The Unity Club, composed of the younger ladies of the church, held a very successful fair recently.

Salem.—Rev. L. C. Nichols, pastor. Holy Week, culminating in Easter, was a great week for the Salem church. With illustrated lectures and special music for vespers a congregation of about six hundred had been built up. On Thursday evening of Holy Week communion was observed and twenty-seven joined the church. Communion was served from a long mahogany table on the platform on which many candles were burning and flowers strewn. In front of the table was a large white cross and in the back were immense palms. On Good Friday evening, the pastor gave the great sermon-drama, "Ben Hur," a tale of the Christ. Easter brought out a congregation of over seven hundred. The music was the best for years. The regular quartet was assisted by Miss Marion Harlow of Boston on the harp. Mr. Reed presided at the organ. The pulpit was banked with Easter lilies and palms. The offering amounted to $1,500. In the evening the Sunday school gave the Easter pageant, "His Spirit Lives," in Bolles Hall, to a large congregation.

Melrose.—Rev. Lester Lothrop Lewis, pastor. As the fifth year of the present pastorate closes congregations are steadily increasing and the spiritual interest of the people is generally deeper and stronger. At the Holy Thursday service eighteen new members were received, and nearly as many more are to join Mothers' Day. The Near East offering amounted to over $400. Checks and pledges, still coming in, will considerably increase this sum. The Mission Circle, the Comrades, the Social Circle and the Welfare Class are working efficiently. Plans are being made for extensive improvements to the church building, and when the work is done we shall have one of the most beautiful church homes in the city.

Michigan

Lansing.—Rev. G. H. Ashworth, pastor. The snow storm of Easter morning cast a gloom over the hearts of those anticipating a beautiful day in which to experience the climax of persistent Lenten labors. But the sun triumphed and by ten o'clock there was a cloudless sky. The congregation was the largest in the present pastorate. The Easter cantata "Death and Life," by Shelley, as rendered by the chorus choir of sixteen voices under the leadership of Mrs. Doris Marvin Murphy, became a source of delight to all. The special Easter offering was probably the largest in our history, amounting to about $350, and in addition to this, our permanent endowment funds were increased by the gift of $120 by Mrs. Louise A. Cooper, in memory of her husband, Mr. George C. Cooper. One child was baptized but many are awaiting the consecration service on Children's Day in June. The spiritual resurrection of the church was effected in no small degree when twenty-one adults were welcomed into the membership of the church. Many more are contemplating uniting with the church and the outlook before the church is very bright. The sermon on "Hell—Its Entrance and Exit," recently preached by the pastor and published by the adult class of the Sunday school, is now available for distribution. Those who have read it speak of it as "sound, clear, forcefully presented, and a valuable document for those desiring a better understanding of our faith." The Ladies' Social Circle is most active under the leadership of Mrs. E. E. Cranston. The Easter fair netted the Circle about $85.

Grand Rapids.—Rev. G. H. Ashworth, acting pastor. The services here are held on Thursday nights with a special Lenten series designed to stimulate thought and extend an interest in our church. A number of new friends have been found and are working loyally with the little group struggling to restore All Soul's Universalist Church to its former place of prominence in the life of the community. The Easter fair netted the ladies of the church about $80. Upon the invitation of Rev. James Hailwood, pastor of the Plymouth Congregational Church, Rev. G. H. Ashworth supplied for him recently at a Sunday evening service and was greeted by a large audience who expressed themselves as well pleased with the sermon upon "Love—the Divinest Fire That Has Ever Been Kindled in the Human Heart."

Minnesota

Minneapolis, Tuttle.—Rev. John M. Fogelsong, pastor. Our congregations are continuing to grow in size and enthusiasm. Every Sunday shows an increase. We have more than doubled our congregations since Jan. 1. The church school has also doubled, now having an enrollment of 104, no one of whom has missed three consecutive Sundays. Holy Week was observed with services each evening in the

week. Attendance was good, averaging sixty-six for the week. Easter Sunday the church was crowded. The pastor received ten adults into the church and christened ten children. This makes twenty-two new members and fourteen christenings since Jan. 1.

New Hampshire

Concord.—Rev. H. F. Shook, pastor. We have been having a series of meetings on the Wednesday evenings of Lent, on the five points of our faith, and Thursday evening, April 17, we had a special communion service when we received ten new members into the church. Easter Sunday morning brought out a large congregation, and five additional members were received, making fifteen since last report. Mr. Shook, who came to us the first of January, is already active in community affairs. He is secretary-treasurer of the Ministers' Conference of Concord, and is secretary of the new Kiwanis Club, just organized here. All societies in the church have had a successful season. We are glad to report a growing church school.

Nashua.—Rev. W. H. Morrison, D. D., pastor. A great Easter service, splendid congregation, fine music, beautiful memorial flowers, two christened and ten joined the church.

Manchester.—Rev. Arnold S. Yantis, pastor. Easter was a day long to be remembered. The auditorium was crowded. The floral decorations, consisting of lilies, hyacinths, tulips and daffodils, were most striking. Twenty-two new members were received. The special offering made a handsome addition to the treasury.

New York

Potsdam.—Rev. O. F. Alvord, pastor. The winter activities of our church have been carried on with gratifying success, though we have been greatly handicapped by the very serious illness of our treasurer, and one of our most loyal workers, Mrs. John S. Hosmer, mother of our faithful organist. This has compelled their absence from home the greater part of the winter. Miss Hosmer is a teacher in the Crain Normal Musical Institute, and in the autumn, and after her return this spring, has had a splendid choir each Sunday made up largely of the students of the institute. The new furnace installed last fall has solved our heating problem and the church has been very comfortable even in the coldest days. During the winter we have lost three of our venerable but very loyal members, Mrs. Ada Pray, Mr. Alfred E. Morgan and Mr. Carlos Heath. The Sunday school connected with the church has maintained a steady though moderate growth. Monthly workers' conferences have been held, at one of which our national field worker, Miss Mary Slaughter, was present. A new and very interesting experience has come to the pastor and his wife. The public schools of the village dismiss the pupils for one hour each week for religious instruction in the various churches. The children come by grades at different hours. Our school consisted of the whole eight grades, two grades in each period—four hours each Thursday—and met in the pastor's study. The Y. P. C. U. has maintained its devotional meetings with commendable regularity considering that the pastor and his wife can seldom meet with them. They have raised money and sent for a fine bulletin board for the exterior of the church. Throughout Lent the sermons were along the lines suggested by the Executive Board for the "Christ Crusade." Special services were held every evening during Holy Week, except Saturday, the pastor being assisted by Rev. H. A. Hersey of Canton and Professor Brotherston of St. Lawrence University. On Wednesday evening the choir gave the cantata, "The Resurrection and the Life," by R. Spaulding Stoughton. In addition to the cantata there was a fine musical trio, a baritone and a violin solo, the latter by the pastor's son, Orren B. Alvord. On Good Friday for several years all the business places have been closed from 11.30 to 3.30 p. m., and the four Protestant churches have united in a noon prayer service and a communion service in the evening. This year the noon hour service was held in the Baptist church, Mrs. Alvord giving the address, and the communion was observed in our church. In this service the pastor of the Presbyterian church read the lesson and offered prayer, the pastor of the Methodist Episcopal church gave a fine "Meditation," and the pastor of the Baptist church and the district superintendent of the Methodist Episcopal Church served at the table. In spite of the pouring rain there was a large attendance. Easter day was an inspiration, congregations large and all services of a very high order. Owing to serious sickness in one family several who expected to unite with the church were unable to be present. They will come in later.

Olcott.—Rev. Edward Ellis, pastor. Easter services were held in the evening and attended by an audience which packed the church. A special choir of fifteen of Olcott's finest singers rendered an elaborate musical program. The coming of the Rev. Mr. Ellis to preach in this community has caused the two churches to take new life and activity.

Middletown.—Rev. G. H. Welch, pastor. There was a splendid attendance Easter at services. Seven members were received.

Lockport.—Rev. Edward Ellis, pastor. On Easter Sunday the church was filled by a large and appreciative congregation. The church was beautifully decorated with flowers and the music was the best in many years. Twelve candidates were received into church membership and four others were baptized. In the afternoon another large audience gathered to hear the children render their program. Among other interesting events, the pastor, in memory of his deceased son, Robert, presented a beautiful pot of flowers to Master Charles Cole, the efficient organ boy. The ceremony of decorating the cross with flowers was carried out by the little children in solemn and impressive manner.

Winthrop.—Rev. O. F. Alvord, pastor. Last fall our church here united with Potsdam in calling a pastor, we to have his service on Sunday evenings. This arrangement has been very satisfactory. During the six weeks in the late winter when the connecting road was closed to automobiles, Rev. Mrs. Alvord, our pastor's wife and very able assistant, occupied the pulpit very acceptably, coming by train on Saturdays. On March 7 our society sustained an irreparable loss in the death of Mrs. Ella Clifford, one of our most loyal and efficient workers. The various auxiliary societies have maintained their usual activities. Our situation is peculiar as we seem obliged to have all our Sunday services in immediate rotation. Our very active Y. P. C. U. meets at 5 p. m., our Sunday school at 6 p. m., and our preaching service comes at 7 p. m. In our Sunday school a class of girls, the "Good Samaritans" under the wise leadership of their teacher Mrs. L. E. Ellison, are proving themselves worthy of their name, being a very helpful force in the entire community. The Sunday school at the beginning of Lent adopted the plan of reading a chapter from the Gospels each day—all reading the same chapters. A very interesting feature of our Sunday evening session is a "Question Box" service in which any question concerning the seven chapters last read may be asked, answered and discussed. Our Lenten services were well received. On Holy Week Tuesday, Thursday and Friday our pastor was with us and conducted special services. His topics were, "The Great Commandment," "The Lord's Supper" and "The Watch at the Tomb." The attendance at each meeting was surprisingly good considering the unfavorable weather. On Easter Sunday evening we had the largest congregation of the year, special music and a sermon on, "The Faith of Jesus." At its close we received two members into the church and observed communion.

Perry.—Rev. William J. Metz, pastor. Easter brought out one of the biggest congregations ever seen in this church. A much praised sermon, good music and an offering that surpassed expectations. On Good Friday afternoon and Maundy Thursday evening fine services were held. Three members were received on Thursday evening. The attendance since September has constantly increased.

Middleport.—Rev. Charles Clare Blauvelt, pastor. During Holy Week, union services were held in the Universalist, Presbyterian and Methodist churches, the pastor of each respective church delivering the sermon. On Friday evening, April 18, the service of ordination for Charles

Clare Blauvelt took place in the Universalist church. The pastor of the Presbyterian Church gave the invocation, the pastor of the Universalist Church of the Redeemer of Lockport read the scripture lesson and the welcome from the churches was given by the pastor of the Methodist church. The Rev. John Murray Atwood, D. D., gave the ordination sermon and ordination prayer. The charge to the candidate and to the parish was given by the Rev. H. P. Morrell. About 300 attended the service. Following the service an informal reception was held in Social Hall which was attended by about 200. The decorating for the church was in charge of the local florist. On Easter Sunday 228 attended the service. The offering was $96.11. A class of fifteen united with the church and fifteen were baptized.

Ohio

Akron.—Rev. George Cross Baner, pastor. Services were held each Wednesday night during Lent and each night of Holy Week. Thirteen people were received into the membership of the church on Holy Thursday night and one baby was christened Easter Sunday. More than $600 was received in the Easter offering. On the Saturday afternoon preceding Easter the Sunday school entertained 33 children whose parents are being assisted by the City Charities Organization at a party; it also sent a large basket of colored eggs and cookies to the Summer Home for the Aged. The Y. P. C. U. had a beautiful Sunrise Service Easter morning fo lowed by a breakfast. On Easter Sunday night the Sunday school presented Mrs. Cushing's pageant, "His Spirit Lives," with the assistance of a robed choir of twenty-four.

Rhode Island

Harrisville.—Rev. Arthur M. Soule, pastor. In addition to following the Christ Crusade, the pastor has been preaching a series of sermons having to do with the teachings and ideals of Jesus as worth while for this day and generation. The topic for Easter was "Easter and the Meaning of Life Here and Hereafter." The church was decorated with plants and flowers, and beside having an enlarged choir for the occasion, Miss Ethel Jones of Woonsocket played a violin solo. Three young people were received into the church. Plans are under way for a May festival to be held Thursday, May 8, by the Sunday school in the Stillwater House, the proceeds to be for the pipe organ fund. The church is to be painted during the summer.

Vermont

Washington.—Rev. C. A. Simmons, pastor. Easter was a notable day in this church. Although we had no accessions to membership and no christenings, the spiritual significance of the day was emphasized. Much extra and beautiful music was given both morning and evening, Miss Olive Calef at the organ being assisted by Mr. R. M. Bowen, cornetist, and a large chorus choir. In the evening, also, we used the program prepared by Mrs. Cushing under the direction of the General Sunday School Association, "His Spirit Lives." This proved to be very effective. Much credit is due to Victor Reubhausen, who interpreted his part as "The Boy" in a most realistic and devotional manner. Mrs. G. A. Bohonon devoted much time and labor in training the children of the Sunday school The attendance at both services was unusually large, nearly two hundred being present at the evening service, including several Roman Catholics.

Barre.—Rev. Will A. Kelley, pastor. On Maundy Thursday evening a fine service was held and thirteen young people joined the church. Easter was a great success.

Brattleboro.—Rev. E. P. Wood, pastor. Usual services were held on Holy Thursday, with a large attendance. Twenty-six were received into the church. At the Easter service the church was filled to capacity. Following the morning service the Sunday school gave an Easter program in the church. A large number remained for this service.

* *

CHURCH MEMBERS REPORTED IN 1924

Previously reported	418
Horton, Mich.	1
Concord, Mich.	15
Baltimore, Md.	28
East Jaffrey, N. H.	2
Joliet, Ill.	2
Cleveland, Ohio	21
Philadelphia, Pa., Restoration	8
Woodsville, N. H.	14
Concord, N. H.	15
Harrisville, R. I.	3
Manchester, N. H.	22
West Paris, Maine	2
Gorham, N. H.	19
Nashua, N. H.	10
Sangerville, Me.	6
Providence, R. I., First	4
Barre, Vt.	13
Providence, R. I., Mediator	22
Brattleboro, Vt.	26
Gardiner, Maine	9
New Haven, Conn.	21
Denver, Colo.	2
Akron, Ohio	13
Tarpon Springs, Fla.	5
Lansing, Mich.	21
Danbury, Conn.	4
Waterloo, Iowa	10
Portsmouth, N. H.	5
Rumford, Me.	1
Peoria, Ill.	16
Newark, N. J.	20
Philadelphia, Pa., Messiah	15
Minneapolis, Minn., Tuttle	10
Marseilles, Ill.	4
Syracuse, N. Y.	54
Macedon, N. Y.	5
Perry, N. Y.	3
Middletown, N. Y.	7
Auburn, N. Y.	10
Mt. Vernon, N. Y.	16
Olcott, N. Y.	1
Canton, N. Y.	8
Middleport, N. Y.	15
Winthrop, N. Y.	2
Lockport, N. Y.	12
Rockport, Mass.	5
Milford, Mass.	7
Monson, Mass.	4
Worcester, Mass., All Souls	23
Salem, Mass.	27
Waltham, Mass.	27
Orange, Mass.	26
Lowell, Mass., First	1
Amesbury, Mass.	6
Total	1,166

* *

CHRISTENING

Previously reported, 50. Syracuse, N. Y., 10. Horton, Mich., 4. Concord, Mich., 11. Harrisville, R. I., 3. Middletown, N. Y., 1. Gorham, N. H., 4. Nashua, N. H., 2. Olcott, N. Y., 2. New Haven, Conn., 3. Akron, Ohio, 1. Lansing Mich., 1. Lowell, Mass., First, 1. Middleport, N. Y., 9. Lockport, N. Y., 4. Minneapolis, Minn., Tuttle, 10. Total, 116.

* *

BOSTON UNIVERSALIST CLUB

Monday, April 21, was Ladies' Night at the Boston Universalist Club and an interesting program was enjoyed by the guests. The annual meeting was also held and officers for the year elected as follows: Rev. Charles F. Patterson of Arlington, president; Fletcher Osgood of Grove Hall, vice-president; James D. Tillinghast of Cambridge, secretary; Roscoe Pierce of Chelsea, treasurer. Samuel T. Cushing of Arlington, Ernest C. Jones of West Somerville and Dr. Leroy W. Coons of Brookline, were elected members of the Executive Committee.

* *

NOON-DAY LENTEN SERVICES IN BOSTON CHURCHES

Crowds attended the daily noon services at three of the historic Boston churches, to wit: St. Paul's Cathedral, Trinity Church and King's Chapel, and also at Keith's Theater, where the services were under the auspices of the Greater Boston Federation of Churches. At this theater the services ran from 12.15 to 12.55. There was a total attendance of 19,700, or an average of 600 a year. Each day there was a different preacher (except in Holy Week), a different layman to read the Bible and offer prayer, a different soloist, or quartet, or choir, and a group of ushers from different churches or organizations. The preachers represented ten different denominations, and also a union church. The lowest attendance was 275, the day of a blizzard, the largest, on Good Friday, was 1,700. The preaching was uniformly good, the singing excellent, and, in spite

of the service being a full forty minutes, instead of the usual church half-hour, almost nobody left before the very end. In every way the Federation of Churches feels that these theater services were most helpful and worth while.

George L. Paine,
Executive Secretary,
Greater Boston Federation of Churches.

* *

Notices

MASSACHUSETTS UNIVERSALIST SUNDAY SCHOOL CONVENTION

The annual meeting of the Convention of the Massachusetts Universalist Sunday School Association will occur May 20, 1924, at the Attleboro Universalist Church.

Begin now to make your plans to attend.

William Dawes Veazie, Secretary.

* *

MASSACHUSETTS UNIVERSALIST CONVENTION

The sixty-fifth annual session of the Massachusetts Universalist Convention will be held in the Murray Universalist Church, Attleboro, May 21-22, 1924, convening at 7 p. m., on Wednesday.

"The Council shall consist of the ordained clergymen in the fellowship of the Convention . . . of life-members resident in the state, of three lay delegates from each parish in fellowship, which delegates must be legal members of the parish they represent; and of the officers of the Convention."

Leroy W. Coons, Secretary.

Invitation

The Murray Universalist Church of Attleboro cordially invites the Universalists of Massachusetts to the annual session of the conventions, May 20, 21 and 22, 1924.

Visitors and delegates wishing entertainment should communicate with Miss Alice I. Wetherell, 32 Sanford St., Attleboro, stating whether they wish to stay one, two or three nights. Lodging and breakfast will be provided free.

The banquet tickets for Thursday night, May 22, will be $1, and places can be assured for those only who order and pay for their tickets in advance. For banquet tickets, apply to William J. Watson, 205 Sanford Building, Attleboro.

All entertainment and banquet reservations should be made not later than May 17, otherwise assurance can not be given of adequate accommodations.

Harold E. Sweet, Moderator.

* *

CONNECTICUT STATE CONVENTION

The 92d annual session of the Connecticut Universalist Convention will be held at Hartford, May 14 and 15, with the following program:

Wednesday, May 14, 4.45 p. m.—Organization. Roll Call. Welcome—President Board of Trustees, Jas. H. Morgan. Response, President E. A. Tracy. Official Reports. Report of State Superintendent.

7.30 p. m. Address, "The Watchman on the Outer Walls," Rev. J. F. Albion, D. D., Portland, Me. Ministerial Relief Offering.

Thursday, May 15, 9.30 a. m.—Communion service. Rev. R. H. McLaughlin, presiding. Occasional Sermon, Rev. G. H. Leining, Danbury. 11. Convention in session. Reports of Committees. New Business. Election of officers.

2 p. m.—Business continued. Greetings. Adjournment.

W. U. M. S. of Connecticut

Wednesday, May 14, 1.30 p. m.—Official reports. Election of officers, Address, "The Vision and the Work of Our Missions," Rev. F. C. Leining, Providence, Chairman Board of Foreign Missions. Address: "The Soul of America as It Reveals Itself in China through Missionary Work," Rev. Thomas Van Ness, D. D., Boston.

Invitation

The Universalist Church of the Redeemer, 652 Asylum Ave., Hartford, Conn., extends a cordial invitation to all Universalists in Connecticut to attend the Connecticut Universalist Convention in Hartford on Wednesday and Thursday, May 14 and 15, 1924. The Hartford Church is within a few minutes walk of the railroad connections and the city is central to all our Connecticut churches.

Lodging and breakfast for Wednesday night and Thursday morning will be provided. Please write Mrs. James H. Morgan, 44 Girard Ave. Supper will be served at the church Wednesday night at 50 cents per plate.

Richard H. McLaughlin, Minister.

* *

LEADERS WANTED

Copies of the following numbers of the *Leader* are wanted at the editorial office: Feb. 17, July 14, Aug. 4, Sept. 15, and Dec. 15, 1923, Jan. 5, Jan. 19, Jan. 26 and March 22, 1924.

* *

OHIO FELLOWSHIP COMMITTEE

Rev. Charles A. Alden was transferred to the fellowship of the Illinois Universalist Convention, April 17, 1924.

Sara L. Stoner, Secretary.

* *

CAMP MURRAY

Northfield, Mass., July 14-22, 1924

For girls and young women of the Universalist Church, in connection with

Conference of Women's Foreign Missionary Societies

Board and tent room, $12. Registration fee, $2.

Send application for registration to

Miss Georgene E. Bowen, Camp Leader,
183 *Weybosset St., Providence, R. I.*

* *

BOSTON MINISTERS' MEETING

On May 5, the annual meeting of the Boston Universalist Ministers will be held at Headquarters, 10.45 a. m., for election of officers.

Dr. Frank Oliver Hall will lead a discussion of "The New Homiletics."

* *

MASSACHUSETTS UNIVERSALIST COMRADES

A special meeting of the State Chapter will be held at 5 p. m., Thursday, May 22, 1924, at Attleboro, on the final day of the Massachusetts Universalist Convention. National President Friend will lay before the men plans for the National Order and the State Chapter to be of use in co-operating with the local organizations through a lecture bureau, etc. Just what local officers and men have been looking for. Come!

James D. Tillinghast, Secretary.

* *

MEETING OF THE BOARD OF TRUSTEES

Universalist General Convention

The Trustees of the Universalist General Convention will meet in New York City on May 5 and 6, 1924. Any persons having matters to be presented at this meeting should send them to the undersigned at once.

Roger F. Etz, Secretary,
176 *Newbury St.,*
Boston, Mass.

* *

BOOKS FOR FERRY BEACH

The Ferry Beach Library needs additions of up-to-date modern books on all subjects. The library is housed in the parlor of the Quillen and is available to all summer guests. Gifts of volumes will find ready acceptance.

Communications relative to additions to the Library may be addressed to the Secretary of the Ferry Beach Park Association.

Rev. Elmer D. Colcord,
43 *Berkeley St.,*
Springfield, Mass.

WANTED

The Peoria, Ill., Universalist Church needs more copies of "Church Harmonies," new and old (edition with Psalms and chants). As this edition is not now being published it might be possible that we could secure second hand copies in fairly good condition. Any church having such copies please address Mrs. F. M. Gregory, 319 Columbia Terrace, Peoria, Ill.

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erals

Crackling

Leonard Bacon, who was one of the best-known theologians in New England a half-century ago, was attending a conference, and some assertions he made in his address were vehemently objected to by a member of the opposition. "Why," he expostulated, "I never heard of such a thing in all my life!"

"Mr. Moderator," rejoined Bacon, calmly, "I can not allow my opponent's ignorance, however vast, to offset my knowledge, however small."—*Christian Register.*

* *

Customer: "I am looking for a book that will interest a young girl of about seventeen or eighteen."

Clerk: "Sorry, sir, but we haven't any of that type in stock just now. You see, we've been raided twice this month."—*Exchange.*

* *

"We need more mutual understanding."

"Yep," replied Farmer Corntosse, "We're workin' along that way. The bankers think they know all about farming and the farmers think they know all about banking."—*Washington Star.*

* *

Doctor: "Undoubtedly you need more exercise—what is your occupation?"

Patient: "I'm a piano shifter."

Doctor (recovering quickly): "Well—hereafter shift two at a time."—*London Opinion.*

* *

The Golfer: "They're all afraid to play me. What do you think my handicap is?"

The Girl: "Oh, I don't know. It might be your face, or, perhaps, it's just your general appearance."—*Sydney Bulletin.*

* *

Said the master carpenter to the plasterer receiving fourteen dollars a day, as they slapped together a modern home, "The man who lives in this house should put a paper-weight on the roof."—*Life.*

* *

Young lordling (in Alberta): "My word! There goes the Prince off a horse again. And he was traveling incognito, too."

Puncher: "Yep! But you can't fool a horse."—*Ohio State Sun Dial.*

* *

Olive: "What's an optimist?"

Eleanor: "A guy who cuts a dance with a Prof's daughter and then expects to pass the course."—*Voo Doo.*

* *

We often hear of a new song hit, but it seems that the songs which should be hit always escape.—*Boston Shoe and Leather Reporter.*

* *

About time for our Indian voters to demand an investigation of the sale of Manhattan Island.—*Wall Street Journal.*

* *

There's an automobile for every 3.2 persons in the state, but too often the .2 person is the driver.—*San Diego Union.*

Some Studies in the Europe of 1924

The Universalist Leader

Announces to its six thousand new subscribers and all of its old friends an important series of articles for the next few months.

While retaining editorial direction, the editor will spend June, July and August in Europe.

First, to attend and report the

International Sunday School Convention at Glasgow

Second, to attend and report the

Toynbee Hall Meetings

for a selected group of American editors and clergymen and educators who are to study religious, economic and social conditions in Great Britain and on the Continent.

Third, to visit various points on the Continent.

Fourth, to make the incidental human contacts along the way which are always the most interesting and significant.

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